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THE PHORMIO

OF

TERENCE.



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THE PHORMIO OF TERENCE.

WITH NOTES AND AN INTRODUCTION

BY

THE REV. JOHN BOND, M.A.

FORMERLY SCHOLAR OF ST JOHN'S COLLEGE, OXFORD;

AND

ARTHUR SUMNER WALPOLE, M.A.

MASTER IN ROSSALL SCHOOL.

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PREFACE.

AT a time when the study of the early Latin poets has been resuscitated by the brilliant labours of G. Hermann, F. Ritschl, A. Fleckeisen and others, the comedies of Terence have not received sufficient attention in England, only two editions of importance having appeared during the last century. That by Mr Parry, though abounding in useful material, is uncritical and has refused to avail itself of the results of modern research. Moreover Mr Parry's ultra-conservatism has led him to follow the later MSS, whose readings be it remembered are often but the conjectures of scribes ignorant, and living in an age, to say the least of it, uncritical. Mr Wagner's edition is very suggestive, but he apparently hurried through the work, for traces of carelessness are not wanting. Above all, both his edition and that of Mr Parry were written at a time when it was difficult to obtain the exact readings of the Bembine codex, and their text has suffered accordingly. The present text differs widely from theirs, the change being in nearly every

case a return to the reading of the Bembine and other good codd. Our obligations are more especially due to the critical ed. of Umpfenbach and that of the Phormio by Dziatzko. The Bembine being at once so important and so inaccurately collated, we have placed in the margin a short critical commentary, in which its evidence for and against the main points of the text is briefly, but we hope sufficiently, stated. Our best thanks are due to Mr Edward Bond, Fellow of Queen's College, Oxford, for his revision and emendation of the Introduction: and to Professor Jebb for his kind permission to make use of his spirited translation of Act 3 Scene 1.

J. BOND.

A. S. WALPOLE.

September, 1879.

PREFACE TO THE THIRD EDITION.

This edition has been thoroughly revised with the most valuable help of a MS. translation of the play, generously lent us by Professor Jebb, and of no less important corrections furnished by Professors Spengel and Wilkins and by Mr L. R. Furneaux of Rossall School.

December, 1888.

LIST OF CHIEF EDITIONS AND WORKS CONSULTED.

EDITIONS.

A.D. 1565 Faernus; 1623 Lindenbrog; 1657 Guvetus; 1701 Leng; 1726, 1727, 1846 Bentley; 1824 Delphin (reprint); 1830 Stallbaum; 1857 Fleckeisen; 1857 Parry; 1869 Wagner; 1870 Umpfenbach; 1874 Dziatzko, *Phormio*; text of Terence 1884.

MISCELLANEOUS.

Corssen and Curtius, Works on Lat. and Gk. Etymology. Peile, Introduction to Latin and Greek Etymology [ed. 3, 1875]. King and Cookson, Sounds and Inflexions in Greek and Latin, 1888.

Ritschl's Works [esp. his edd. of Plaut.].

Teuffel, Hist. of Rom. Lit.

Madvig, Adv. Crit. vol. 2.

Gronouii Lectiones Plautinae.

Ribbeck, Comic Fragments, ed. 2.

„ Beiträge zur Lehre von den Lat. Partikeln,
1869.

Koenighoff on Ter.'s Method of Adaptation.

Heinrichs de Abl. apud T. usu, 1858.

Guhl and Koner. Leben d. G. und R. [tr. by
Heueffer, 1877].

Shuckburgh's Heautontimorumenos, 1878.

Wagner's „ 1872.

Spengel's Adelphoe, 1879.

Dziatzko's „ 1881.

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INTRODUCTION.

RIGHTLY to appreciate the literary position of Terence, *Rome's debt to Greece.* we must remember that he wrote at a period when Rome was beginning to feel the inspiring influence which Greece could exercise even in her decay. The second Punic war, the most momentous struggle in which Rome was ever engaged, had ended before Terence was born¹. In the comparative lull which succeeded, the voice of culture, speaking to a people of curiously unimaginative minds, found opportunity of making itself heard. Greece began to lead her captivity captive and to teach her unlettered conqueror a wisdom to which his own unaided genius would have left him a stranger²: for the Romans, with but rare exceptions, did not possess, did not indeed claim, any originality³ or creative power in the field of literature. Until 240 B.C., when Livius Andronicus issued his first play, the page of Italian composition is almost a blank; and when the breath of literary inspiration at last stirred the massive practical soul of the Roman, it blew upon him from that quarter of Italy where Greek thought and Greek life had found a home⁴. And throughout the history of

¹ End of 2nd Pun. War, B.C. 201.

² Hor. Ep. 2, 1, 156. Porcius Licinus says:—

*Punico bello secundo Musa pinnato gradu
intulit se bellicosam in Romuli gentem feram.*

³ Exception in Naevius (mentioned below), and in the case of satire.

⁴ I. e. in Magna Græcia.

Roman literature it is successful imitation rather than any new glory of creation which forms the boast of those authors whom we account the greatest. Tragedy is not the expression of the deep and solemn vein which runs through all the history of Rome: comedy—at least, comedy of the highest sort—is not a reflex of the national life; Catullus is dubbed ‘doctus,’ the technical epithet for one skilled in Greek lore; Vergil⁵ boasts that he has sung Hesiod in Roman cities, and Horace tunes to native strings the songs of another land. There is no reason to be astonished at this; it is only to say that a nation whose genius prompted deeds of war, conquest, legislation and administrative power, whose constructive and artistic faculty found its truest expression in substantial colossal works of utility, was not fitted to achieve success in fields where subtlety of thought or spiritual imagination was required. Roman laws, Roman aqueducts, Roman roads: these are Roman indeed; but Roman literature draws from abroad the sources of its life and strength.

Of the ‘celestial thieves’ who stole fire from Hellas for the uses of Rome, Terence was among the most successful. His short life of 25 or, as was once thought, of 35 years⁶ Terence helps
to introduce
Greek influence. witnessed a most direct and determined attempt to bring in a higher culture and more definitely Greek influence. This was not to be done in a moment: Naevius the recognised champion of the rugged Saturnian metre, eminently national in his epic on the First Punic War, the poet who wrote his own epitaph to

⁵ Georg. 2, 176, *Ascraeumque cano Romana per oppida carmen.*

⁶ Ritschl, Teuffel, Wagner and other modern writers give the later date (184 B.C.) for his birth: basing their opinion on the authority of the best MSS. of Suetonius, where, in his life of Terence, he says: *nondum quintum atque uicesimum egressus annum.*

vindicate the glories of the Latin tongue⁷, was only just dead: Cato whose hatred of all that was Greek was not eradicated for nearly eighty years, was still alive: his words recorded by Plutarch still ringing in his countrymen's ears ὡς ἀποβαλοῦσι Ῥωμαῖοι τὰ πράγματα γραμμάτων Ἑλληνικῶν ἀναπλησθέντες⁸.

Against him and his supporter Fabius were ranged that large body of cultivated, able and influential men, who are known to us as the Scipionic circle, which comprised, among others, C. Sulpicius Gallus, Fabius Labeo, M. Popilius Laenas, Spurius Mummius, L. Furius Philo, Minucius, Metellus, and, most celebrated of all, the great Laelius 'of mellowed wisdom' and the future hero of Carthage, Scipio the younger. These were formidable antagonists, and they set to work to mould the national taste to conformity with Greek models. They had with them Polybius the Greek historian (B.C. 208—127), a valuable ally, inasmuch as his work quitted the old lines on which Roman history was constructed, and took a wider and more philosophical basis: and in their earlier efforts they made use of the extraordinary talents of PVBIVS TERENCE

His life. AFER. As his name implies, he was a foreigner. The exact time or manner of his transmission from Africa to the house of his master, P. Terentius Lucanus, a senator, is a matter which must remain obscure, nor is it of any great importance⁹.

⁷ His date is 274—202 B.C.

*Mortalis immortalis flere si foret fas
flerent diuæ Camenæ Næuiom poetam:
itaque postquam est orcinio traditus thesauro
obliti sunt Romæ loquier latina lingua.*

⁸ Plut. Cat. Maior 23.

⁹ Quintil. Declam. 9: *Terentium quem inter ceteros captiuos secundo Punico bello Scipio Africanus uinculis exsoluerat memoriae tradidere maiores insigne receptac libertatis pileo testantem in triumpho ducis esse conspectum.* The date forbids any reference to the poet: Lindenbrog refers it to Ter. Culleo, a Roman senator.

Slaves in those times were often of gentler birth and wider culture than their masters: but judging from the extreme purity of his latinity, unobscured and undefiled by any trace of barbarism, it seems likely that Terence was brought over in his early childhood: he therefore owed to his master his liberal education, granted doubtless all the more freely that he gave token of future greatness. Admitted to the society and close friendship of Scipio and Laelius and other patrons of mark he had every opportunity for enlarging his culture and achieving dramatic success. Detractors were not wanting to put the most dishonourable sense on this attachment of the great; others, again, tried to rob the dramatist of his well-earned laurels by insinuating that the works issued in Terence's name were not absolutely his own, but that he received material assistance in their composition from his patrons. The poet himself seems to allow that there was some foundation for this charge, in the prologue to one of his plays¹⁰:—

*Nam quod isti dicunt maliuoli, homines nobilis
hunc adiutare adsidueque una scribere:
quod illi maledictum uemens esse existumant
eam laudem hic ducit maxumam, quom illis placet
qui nobis uniuorsis et populo placent,
quorum opera in bello in otio in negotio,
suo quisque tempore usust sine superbia.*

It is impossible to believe that these words of high praise can have been applied to Laelius and Scipio, as at that date they hardly deserved them: further, if we adopt the earlier date for Terence's birth, these patrons were his juniors, and therefore unable or unlikely to have helped him. Still the evidence is unmistakeable that he received *some* extraneous help.

Six comedies have come down to us: the *Andria*, *Eunuchus*, *Heautontimorumenos*, *Phormio*, *His works*.

¹⁰ Prol. Adelphoe, 15—20.

Hecyra and *Adelphi*. Of these the *Andria* is the most pathetic, the *Eunuchus* the most lively (a quality which made it popular and lucrative to its author¹¹) and the *The Hecyra*. *Hecyra* unquestionably the worst. We may indeed dismiss the theory advocated by Wagner¹² that its ill success was due to the virtuous character displayed by a courtesan, whose generous interference brings the play to a happy *dénouement*. We have Terence's own testimony that it was hissed off the stage long before the end had been reached. Its prologue gives us its history and tells how it was removed because the audience preferred a boxing-match, a combat of gladiators and the prospect of the performances of a ropedancer. The fact was that the Roman populace was anything but literary, and would at any moment have turned away from the comparatively severe pleasure of a drama, written in Terence's style, to the excitement of shows and prizefighting. The popular taste universally would postpone the pleasure of the mind to that of the eye. Moreover, the *Hecyra* is singularly wanting in action and is rendered tedious by a soliloquy of inordinate length.

Story of Cacci- In regard to the *Andria*, the first of the
lius' kindness. plays, a pretty story is told that the poet was bidden take his manuscript for approval to the best judge of that day, the comedian Caecilius Statius¹³. Young Terence was told to sit on a low stool and begin to read: but he had not got beyond the early scene where the funeral is described, the chief mourner in which is the heroine of the piece, before Caecilius asked him to sit at his side and join him at supper. Chronology again interferes to prevent our accepting

¹¹ It brought him in 8,000 sesterces = £64 nearly.

¹² In his preface to Terence.

¹³ Hor. Ep. 2, 1, 59, says: *Dicitur—uincere Caecilius gravitate*: by which he probably means that his plots were of a pathetic and even solemn kind.

this anecdote: unless we suppose that the play was not represented till two years after this incident. Caecilius died in 168 B.C., and the first representation of the *Andria* is placed in 166 B.C.¹⁴

We may reasonably credit Suetonius' statement that Terence died possessed of a small property on the Appian road: he speaks, however, in the prologue to the *Phormio* as though living were rather a precarious and difficult matter: yet in the main his plays were successful and his patrons of sufficient wealth to keep him from want. His chief enemy was an older contemporary poet named Luscius Lanuvinus, to whom he alludes in every prologue except that of the *Hecyra*. His main charges were 1st, want of originality: this has been already alluded to in the connection with Scipio and Laelius: 2nd, *contaminatio* or the practice of taking portions from two or more plays of other authors and working them up together. Terence replies by throwing the charge back on Luscius, who had borrowed, not over intelligently, from two plays of Menander, the *Phasma* and the *Thesauros*, and by citing the eminent examples of his predecessors Naevius, Plautus and Ennius. 3rd, general poverty of style and diction¹⁵. If the stories told be true, Terence may have found his detractors too strong for him: for to escape their persecutions, or, as others suggest, to improve his knowledge of Greek customs and language, he took his final and fatal journey to Greece. He is supposed to have been drowned as he was returning home, bringing with him transla-

Charges against Terence.

His death.

¹⁴ Terence then must have composed the *Andria* at the age of 16.

¹⁵ See *Phorm.* prol. 5 and note: *Tenui esse oratione et scriptura leui.*

tions of several of Menander's plays, at the early age of 25 (B.C. 159).

The PHORMIO, with which we are chiefly concerned, *Plot of the Phormio.* appeared in the autumn of that year (B.C. 161) in which the *Eunuchus* had been represented: it was an adaptation of the *Epidicazomenos*, a play of Apollodorus of Carystus in Euboea, the latest representative of the New Comedy of Athens. Such parts as can be traced to their original are mentioned in the notes. The outline of the plot is as follows:—An Athenian citizen named Chremes has two establishments, one at Athens consisting of a wife, Nausistrata, and a son Phaedria, the other at Lemnos whither he went periodically to collect rents for his Athenian wife: this latter establishment included a wife, a daughter (Phanium), and her nurse, Sophrona. His son, Phaedria, is violently in love with a music-girl, whom he would buy from her owner Dorio but for want of funds. Demipho, brother of Chremes, has gone abroad, leaving his son Antipho behind under the care of a slave, Geta. As it happens, Chremes' Lemnian family come to Athens to look for him: the mother dies, and at the funeral the girl, who is of great beauty, is noticed by a young man, who tells what he has seen to the cousins, Phaedria and Antipho. Antipho is immediately anxious to make her his wife, and to help him in his purpose calls in the assistance of the parasite, Phormio. He makes up a story that Antipho is nearest of kin to the girl and so obliged by Athenian law either to dower her or make her his wife: the marriage is effected when Demipho and Chremes simultaneously arrive in Athens: the former is very angry at his son's conduct. Phormio to oblige them promises to take the girl and marry her himself, but wants thirty *minae*, partly to pay expenses, partly to satisfy the claims of another girl to whom he was

espoused. This sum he gets from the old man and then hands over to Phaedria to buy his music-girl. Chremes now stumbles on the nurse Sophrona, who tells him of the death of his Læmnian wife and the marriage of his daughter. This was just what Chremes had desired: but he is anxious, as also is his brother, to recover the thirty *minae*. They threaten Phormio, who, to save himself, tells Nausistrata of her husband's unfaithfulness: after some persuasion she consents to overlook it and all ends well.

Molière's *Les Fourberies de Scapin* is an adaptation, somewhat burlesqued, of the *Phormio*: the points of resemblance in plot and incident will be found in the commentary.

We have now to ask further:—how far was Terence true to his Greek originals and to what extent did he Graecise Rome? All his comedies are of the class technically known *Terence an imitator of the Greeks.* as *palliatae*: i.e. they represent throughout Greek and not Roman life. The scene is laid at Athens: the incidents, coinage, dresses are all of Greek character. And we must remember that Terence and his predecessor Plautus do not merely translate and put on the stage the works of Greek authors: neither, except in a very moderate degree, do they adapt Greek models to Roman taste, modes of thought and customs. Rather they transplant Greek life entire: in other words, they helped to produce not only a literary, but a national revolution, a distinct change in theories of life as in literary taste. This is more especially true of Terence. Plautus concedes something to popular taste by a freer use of *Contrast with Plautus.* national customs, a mixture of Greek and Roman topography, and most of all by indulging the love for extravagant pantomime which has always characterised the Italian nation. His humour is exuberant, coarse, open, rollicking: there is bustle and

action on the stage, and the scenes chiefly picture a less polished life than that which Terence depicts. The latter is more genuinely Greek: more refined, more careful of the 'golden mean', anxious that in the language and even in the vices of his characters there should be nothing bizarre or unseemly: and because he is truer to his originals, he is the fitter instrument to effect a change in national taste and manners.

Both dramatists had for their models the leading *The New Comedy.* writers in the Attic New Comedy, the most celebrated of whom were Philemon, Menander, Diphilus, and Apollodorus¹⁹. If in considering these models we confine ourselves exclusively to Menander, it is because he was confessedly the best, and because we have from the fragments of his works preserved to us ampler opportunity of judging of the character of his comedies. In these there is little to remind us of the Old Comedy, familiar to us in the pages of Aristophanes, though the Old Comedy is often spoken of as though it were the lineal progenitor of the Comedy of manners and intrigue which finds in Menander its typical exponent. Aristophanes and the Old Comedy belonged to a period at least a century earlier, when Athens was in her full political and artistic glory. In the perfect liberty which her citizens then enjoyed there was nothing startling or alarming in the representation of living statesmen on the stage: personalities and political satire were an element in almost every comedy produced: the peculiarities of a Pericles, the very features of a Cleon were held up to popular ridicule. The chorus, too, was in full vigour and served the purpose alike of a commentary on passing events, and of a vindication of the poet's claim to honour and applause. About a hundred years later Athens' sun had altogether set: she was

¹⁹ Apoll. is later than the rest.

subjected to the yoke of foreign tyranny : her political life was over : her citizen forces were metamorphosed into 'soldiers of fortune': nothing was left but the salt of Attic wit and the eminently Greek power of enjoying a sensuous, worldly life. To *Menander*, B.C. 342-291. this life Menander holds up the mirror. As we might expect, in the development of his plots love is a principal factor.

*Fabula iucundi nulla est sine amore Menandri*¹⁷.

With an iteration which to some minds¹⁸ is almost wearying, he tells us of the sorrows and schemings of some forlorn lover, the artifices of his favourite slave, the anger or pettishness or niggardliness of his father, the wiles of his mistress and so forth. But there is more in Menander than this. A pupil of the great character-painter Theophrastus, a contemporary and intimate of Epicurus, he was well fitted to bequeath us a living picture of the manners of his age, and, better still, to give a lively embodiment to types of character which are as universal as human nature. Menander's plays are a study of the social life of his time: they tell us how his contemporaries dined, chatted, flirted: describe their piques, prejudices, little odd ways, their tastes and fashions¹⁹; and the life he draws is not so remote from our own that we have any difficulty in placing ourselves *en rapport* with his creations. Given a western civilization of developed comfort, and Menander's favourite characters will be sure to play their part upon the stage of life. Men are at all times gourmets²⁰, lovers, pleasure-seekers:

¹⁷ Ovid Trist. 2, 370. Cf. Ov. Am. 1, 15, 16.

¹⁸ E. g. Mommsen's, Rom. Hist. Bk. 3, cap. 14.

¹⁹ Ὡς Μένανδρε καὶ Βλέ, πότερος ἄρ' ὑμῶν πότερον [ἀπ]εμίμησας; Aristoph. Gram.

²⁰ This aspect is well brought out in the table-talk preserved to us in Athenæus, who uses the Middle and New Comedy to illustrate his points.

so long as youth tries to enjoy itself, parents are anxious, old men querulous and unreasonable, women seductive, parasites fawning and servants impudent, Menander and his imitators will survive. An eye for character, the knack of life-like portraiture; these Menander had; and besides these the strain of pensiveness, the undercurrent of musing melancholy, which finds expression in terse maxims and reflections upon human life²¹.

This is the great master whom Terence set himself to reproduce for a Roman audience²². In *Terence's language*, one point at least he has, by universal consent, succeeded: in charm of language he is second only to his original: he has just that restraint which most pleased a Greek: he is master of his words, even when feeling is deepest²³: his metres are carefully and skilfully handled, consonant with the sense, flowing easily in narrative, and proving no check to the appreciation of pathetic passages: so that we may safely combat the criticism of Quintilian, who seems to think that Terence transgressed the bounds of Greek severity; for he says of his writings 'plus adhuc habitura gratiae, si intra uersus trimetros stetissent'²⁴. Further, his idiomatic Latin²⁵, except in the occasional use of γλῶτται (i.e. words transferred bodily from another

²¹ Notice especially 'life is a fair' in the Ὀποβολιμαῖος: and the well-known saying, 'whom the gods love, die young'.

²² In detail, the plays are: *Andria*, from Menander's *Andria* and *Perinthia*. *Eunuchus*, from Menander's play of the same name and the Κόλαξ. *Adelphoe* from Menander's Ἀδελφοί and Γεωργός and a scene from the Συναποθνήσκοντες of Diphilus. *Heautontimorumenos*, from Menander's play of same name. *Hecyra*, from Apollodorus and the Ἐπιτρέποντες of Menander. *Phormio*, from Apollodorus.

²³ The exception to this is a tendency to pleonasm: see notes, *passim*: but Plato, a master of style, is pleonastic.

²⁴ Quint. 10, 1.

²⁵ Terence himself (*Heaut. prol. 46*) claims *pura oratio* as a characteristic.

language), and of Greek constructions argues him the best and least slavish of interpreters. The voice of antiquity is indeed all but unanimous as to his style and language. Cicero²⁶, Gellius²⁷, Ausonius²⁸, each brings his word of praise; but of these commendatory criticisms the most famous is that of Julius Caesar, who addresses him as 'dimidiate Menander', and deplores only his want of vigour and comic power²⁹.

In this last respect we doubt whether Terence has received full justice: it is true that there *Vis comica*. is occasionally a tameness in some of his dialogues; true also in a greater degree that his soliloquies are heavy, as in the *Hecyra*, and that there is a consequent deficiency in comic action: it is true that he was not a perfect Menander, and could not combine richness of humour with severity of language. In the former point Plautus is perhaps his superior, but his language is often extravagant: he makes continual puns (a practice rare with Terence)³⁰; he piles epithet upon epithet in his more animated scenes of abuse: he is full of burlesque and pantomime, repartee and buffoonery³¹. In these ruder elements of stage

²⁶ *Tu quoque qui solus lecto sermone, Terenti, conuersum expressumque Latina uoce Menandrum in medium nobis sedatis motibus [v. l. vocibus] ecfers, quicquam come loquens ac omnia dulcia miscens.*

²⁷ Aul. Gell. 7, 14.

²⁸ *Tu quoque qui Latium lecto sermone, Terenti, comis et astricto percurris pulpita socco, ad noua uix memorem diuerbia coge senectam.*

²⁹ *Tu quoque tu in summis, o dimidiate Menander, poneris, et merito puri sermonis amator; lenibus atque utinam scriptis adiuncta foret uis comica ut aequato uirtus polleret honore cum Graecis neque in hac despectus parte iaceres.*

³⁰ But see Heaut. 356 *Verba—uerbera*; Phorm. 500, *duces—ductes*, id. 374, *bonorum extortor, legum contortor*.

³¹ Comedies are divided into *motoriae* and *statariae*: Terence's are of the latter kind.

effect Terence is undoubtedly wanting: on the other hand he fairly fulfils the definition of wit 'chastened insolence', as given by Aristotle³²: his humour consists in contrast of character rather than in exuberant fun such as characterises the farcical imitation of Molière³³. There is however plenty of briskness and life in the *Eunuchus* (what can be more entertaining than the parasite's account of his method of gaining a livelihood?); in the closing scene of the *Phormio* and in the third act of the *Adelphoe*, where Demea's sententious remarks and righteous maxims are echoed and parodied by the slave Syrus; while the dry humour of the scene in the *Phormio* with the foolish advisers is of no ordinary quality³⁴. If tragedy and comedy are to be defined by the *dénouement*, then Terence is undoubtedly a comedian; but his comedies are mainly of the sentimental kind: they belong to what the French call 'genre sérieux' and 'comédie larmoyante': there is a want of mirth (especially in the *Hecyra* and *Heautontimorumenos*) and the pathos is at times almost painful: witness particularly the touching opening of the *Andria*.

We turn next to the handling of the plot. Here *Plots.* Terence exhibits considerable skill, except that his trick of making the heroine almost invariably turn out to be an Athenian citizeness becomes a little worn by frequent use. He is hampered too in point of simplicity by the custom of *contaminatio* already alluded to. The use of two or more plays to construct one produces a want of unity in the plot: and this is objectionable, because if the principal plot is first evolved, the rest of the play is uninteresting; if the

³² Arist. Rhet. 2, 12, 16: ἡ γὰρ εὐτραπεία πεπαιδευμένη ὕβρις ἐστίν. Cf. Afranius' judgment, *ut quicquid loquitur sal merumst!*

³³ In 'Les Fourberies de Scapin'.

³⁴ *Phorm.* 2, 4.

inferior plot, the characters come in afterwards in a meaningless way³⁵. Further, too great prominence is sometimes given to the episodic characters (*προταπικά πρόσωπα*). But we may say that as a rule the positions are not farfetched, the intrigue is simple and the whole arrangement true to the reality of life.

The life depicted was, we must remember, a foreign one; and we cannot too highly praise the *Representation of Greek life*. careful study which Terence must have made of his originals, to reproduce so accurately as he does the spirit of the Greeks. We should hardly have expected him to have entered nicely into details of custom and fashion, or abstruse points of Greek law: we could have forgiven him, if now and again in slave-life, or marriage ceremonies, or in the law of divorce he had appealed to popular knowledge and not to the prevailing customs of Greece. But such forbearance on our part is uncalled for: the more closely we examine our author, the more strict shall we find him to have been in making his drama a reproduction of the ordinary life which Menander and his contemporaries portrayed. Now and then there are traces of departure from the original to satisfy Roman sentiment, just as, for convenience or variety, the relationships³⁶ and names of the characters, the opening of certain scenes³⁷, details of description³⁸, &c., may differ from the Greek model. Thus, a woman in childbirth appeals to Iuno Lucina; we find reference on the same occasion to the presence of freeborn women: allusion is made to the sacrificial *uerbena*³⁹ (vervain), to

³⁵ See Diderot, Œuvres de Théâtre.

³⁶ In the *Adelphoe*, Hegio is a relation of the girl's father: in the original he is brother of the girl's mother.

³⁷ The *Adelphoe*.

³⁸ Hec. 440, *crispus* is substituted for Apollodorus' *φαλακρός*. Eun. 689, *senex colore mustelino* (like a weasel), for Menander's *γαλεώτης* (like a lizard).

³⁹ And. 473, 771, 726.

long dishevelled hair as a sign of mourning⁴⁰, to the law of debtors, to gladiatorial shows, to exile: in these instances the allusions are genuinely Roman or may be best interpreted as such. Occasionally also metaphors from war, government, or business⁴¹ are more suitable to Roman life. But, as a rule, the colouring is all Greek: Terence is true to his models. The swaggering soldier without patriotism but loving a well-filled purse; the alarm of parents lest their sons should go to the wars: the aspect of married life: the invariable running after illicit loves: the greedy, toadying hanger-on: the pander coarse and hard-hearted; the parasite, like Phormio, of gentlemanly bearing and insinuating address: the clever slave, the receptacle of his master's secrets, tendering advice and free of his tongue both for reproof and insolence; these were features in Greek life and these Terence faithfully reproduces.

In point of sentiment, Terence is somewhat chary of using it: the vein of pensiveness characteristic of Menander is obscured, as not harmonious with the Roman mind: thus for long soliloquy, which would be apt to take a sententious turn, Terence substitutes dialogue⁴². In the *Andria* where solitude is mentioned, the sentiment added by Menander,

εὐρετικὸν εἶναί φασι τὴν ἐρημίαν
οἱ τὰς ὀφρῶς αἶροντες,

is omitted⁴³. But so marked a feature could not disappear altogether, and it was by the use of these maxims that Terence to some extent cultivated and humanised his countrymen. Some of the expressions are mere colloquial proverbs, others are fraught with

⁴⁰ Phormio 49, note, 92, 106, 334, 964, 978.

⁴¹ E. g. war, Phorm. 229; government, Phorm. 72; business, Phorm. 21, 79, 251, 922.

⁴² The exc. in the *Hecyra* has been already noticed.

⁴³ And 406.

deep and thoughtful wisdom. There is an ascending scale from⁴⁴ 'nothing in excess', 'tis hard to kick against the pricks', 'in fortune prepare for misfortune', 'trouble engenders suspicion', 'life is like a game of dice: if luck goes ill correct by skill' up to the celebrated line

*Homo sum: humani nil a me alienum puto*⁴⁵.

One authority finds in this the key to Terence's influence⁴⁶: every spectator received it with applause: and to a people like the Romans it was almost a revelation.

We have already said that Menander excelled in character-painting. Here too Terence may claim a prize, according to Varro's testimony⁴⁷: it is not so much that we carry away with us the impression of any individual character, though the *Character-painting.* *dramatis personae* are consistent enough throughout: the use of the same names in different plays for totally different characters forbids such a thing: rather the personal character disappears to give place to the representative. Whole classes of men and women are brought before us in the several leading characters: it is not the individual but the typical slave, slave-dealer,

⁴⁴ *Ne quid nimis: aduersum stimulum calces*, Phorm. 78; *quom secundae res sunt maxime, tum maxime | meditari secum oportet, quo pacto aduersam aerumnam ferant*, Phorm. 241; *omnes quibus res sunt minus secundae, magis sunt nescio quo modo | suspitiosi*, Ad. 605; *in uitast hominum, quasi quom ludas tesseris | si illud quod maxime opus est iactu non cadit | illud quod cecidit forte id arte ut corrigas*, Ad. 740; *obsequium amicos, ueritas odium parit*, And. 68.

⁴⁵ Heaut. 77.

⁴⁶ Spectator, no. 502.

⁴⁷ *In argumentis Caecilius poscit palmam, in ethesin Terentius: in sermonibus Plautus.*

courtesan, parasite, &c., who are presented to us⁴⁸. To accomplish this with success it is necessary that each character be drawn out consistently with itself and true to the principal lines of real life. Taking the *Phormio* as illustrative, we see Dorio representing the ordinary slave-dealer, blunt, decided, bullying, a keen and surly trader looking to profits and quick returns—we see Phormio himself, a gentlemanly adventurer, careful rather of a reputation for shrewdness and tact than for honesty, unscrupulously intriguing for the gratification of self, but nice and discriminating in the choice of means. Demipho the father is an 'excellent study of a man at heart a miser, grasping after the money which he has paid to redeem his own and his son's honour. Geta, the favourite confidential slave, typifies the life of one serving two masters; for he tries to help on the amours of the son while he dreads the look of the father: while the two young men, Antipho and Phaedria, are representative lovers, eager to gratify passion, jealous of each other's success, dissatisfied with the measure of luck which comes in their way, quick at finding fault even with those who are trying to serve them, frightened at their fathers, but ready to fool them 'to the top of their bent'.

Again, in the *Adelphoe* nothing can be more admirable than the contrast between the two brothers: the father all anxiety for the fate of his boys, making himself by his rigour universally unpopular, obliging deceit to conceal his foibles in that son whom he keeps under his own charge: on the other side the bachelor uncle, who has the other son to live with him, an easy-going jolly fellow, full of the maxim 'boys will be boys', and carried away by his annoyance with his

⁴⁸ We may apply to Terence what Hor. (Ep. 2, 1, 170) says of Plautus, but without his severe criticism:

*Adspice ... quo pacto partes tutetur amantis ephebi,
ut patris attenti, lenonis ut insidiosi, &c.*

brother to indiscreet praise of immorality⁴⁹. This uncle at the end of the play is induced by his good-nature to marry a woman of mature years: an inconsistency which rather spoils the perfectness of the delineation⁵⁰. Beyond this, it is hard to take exception to the character-painting of Terence: Diderot, indeed, considers the old man in the *Heautontimorumenos* as overdrawn:—no one could be so utter a monomaniac or so distress himself for the absence of an undutiful son—and possibly the slaves throughout are not quite true to their position: their language is too polished and their manners unnaturally gentlemanly: but slaves were not always of low birth, and the particular class depicted in Terence is that of the master's confidant.

The effect of these sketches, so far as they achieved anything beyond amusement for the hour, was in some respects wholesome: there was promise in the contrast of the brothers Probable effect on the spectators. in the *Adelphoe*, one openhanded and tolerant, the other hard and close, of inculcating the doctrine of the golden mean, and recommending a moderate license of parents towards their sons; there is marked generosity in the character of the hero's mistress in the *Hecyra*, and often the passion of the young lovers is a noble and unselfish one; they are anxious to make the girls whom they seduce their wives; and are enabled to do so on the discovery that they are of pure Athenian extraction. The Romans might find a lesson of culture and politeness in the generally gentlemanly tone which pervades the comedies, and in the representation of slave life a hint of something still higher, an inducement to gentleness and humanity. But in the main the tendency, we cannot but fear, was downwards rather than upwards; vice is there though it is more refined than that to which the Romans were as yet

⁴⁹ Ad. 101.

⁵⁰ Ad. 938 sqq.

accustomed; there is propriety but no true virtue; it could do no good to the stern, steady, dutiful Roman to see fathers mocked at and betrayed or themselves indulging in the sins which they rebuked in their children; to witness selfishness and luxury prospering: decent matrons depicted as unamiable and uninteresting, and always treated with more or less indifference and contempt. The Greek would flee from the dulness of his own home from his secluded and half-educated wife to the more enlivening and congenial society of his cultivated mistress (ἑταίρα). This was not the Roman conception, and to make such a conception popular by a sudden introduction of Greek morality could end in nothing less than the slow but certain degradation of the ancient simple virtues and morals.

There were two reasons why Terence would be *Conclusion.* likely to have much influence: one that he was a dramatist and could therefore affect more people and in a more lively way: the other, that he fills a great gap in the history of literature. Except Accius and Lucilius there is no great name between the death of Terence and the age of Varro and Cicero, a period of nearly a century or more. Though not altogether to the popular taste, he was sufficiently admired to obtain wide influence: he is short, amusing, and seldom dull: he influenced the more educated part of the audience, and to influence them was by degrees to reach the lower strata of society. When we remember the classic style of Terence's comedies, the absence of all stage decoration and machinery, the fact that the stage itself was a mere platform, and that the spectators had no seats but such as they provided for themselves, we may well be astonished at the large measure of popularity which he achieved. It shows that there was sterling value in what he wrote: and though the mob might sometimes hurry away to see the ropedancing and the jugglery, yet the more cultivated could find

an abiding delight in the study of these copies of Menander's portraits:—truthful, and therefore destined to last; vivid, and therefore sure to please.

THE TEXT OF TERENCE.

The materials out of which the text of Terence is to be reconstructed in its original perfection are, roughly speaking, of two kinds: *Text, materials for reconstructing.* viz. (1) the manuscript copies of the text, (2) the references and quotations of early writers. As however no copy professing to be perfect has reached us, we are obliged also to give some weight to the conjectures of modern scholars. And indeed many of the various readings of more recent codd. are themselves but the conjectures of scribes, and that too at a time when critical sagacity was at its lowest pitch. By far the most copious and valuable source of evidence is that derived from the MSS. Here we must draw a hard and fast line between Cod. A [the *The codices.* Bembe] and all the rest. The extant codd. are very numerous, but only nine are thought by Umpfenbach worthy of special collation.

Of these MSS. A alone is free from the recension of the grammarian Calliopius [7th cent. A.D.], whose name is appended to all others. V contains only fragments of Andria and Eunuchus.

The BEMBE codex is so named from having belonged to Cardinal Pietro Bembo in the *Codex A.* second half of the xvth century. It is an uncial, and consisted once of 14 *quiniones*: the beginning and end however are wanting. It begins at Andr. 787, but is much torn up to Andr. 888.

The character of the text justifies the praise of Politian written on one of its leaves :—

EGO ANGELVS POLITIANVS HOMO VETVSTATIS
MINIME INCVRIOSVS NVLLVM AEQVE ME
VIDISSE AD HANC DIEM CODICEM ANTIQVVM
FATEOR.

In the Phormio five verses are omitted, viz. 172, 240—242, 635. In many instances its sole authority outweighs that of all the rest. Abbreviations are infrequent, seldom more than q for qve; a line over a vowel for final m, e.g. CLANCVL[̄]V, and the colligation of n and t, e.g. FERVN. Even these are rare.

LIST OF CHIEF CODICES.

Century.

A	Bembinæ	IV. V.
D	Victorian	IX. X.
G	Decurtatus	XI. XII.
P	Parisian	X.
C	Vatican	X.
B	Basilican	X.
F	Ambrosian	X.
E	Riccardian	XI.
[V	Fragm. Vindobonense	X. XI.]

CHIEF EDITORS.

Gabriel Faernus, 1565, examined the Bembinæ and other good MSS. carefully, so far as the

custom of the time went. He died young [the edition being brought out after his death] or with the combination of learning and of opportunities would doubtless have anticipated much of what Bentley afterwards accomplished.

Guyet, 1657, was a good scholar, but too ready to cut difficult knots by saying that verses are corrupt⁵¹, and showed a very perverted judgment in condemning the latter part of the *Phormio*.

Richard Bentley [London, 1726, Amsterdam, 1727] ‘*summus ille Terenti sospitator, inter medendum idem vulnura infligens*⁵²’ published *Faernus*’ critical commentary adding his own. This was a new starting-point of Terentian criticism, and though he gave too much weight to later MSS. or his own many conjectures, yet if compared with the edition of Mr Parry, more than 100 years later, his will be seen to have the advantage, no improvement being made in the text during the next century.

A. Fleckeisen, 1857, edited the text, promising a critical edition which never appeared. Too much reliance was still placed on the later MSS. and considerable scope was given to conjecture. But the work as a whole was a decided advance.

W. Wagner, 1869, trod closely in the footsteps of *Fleckeisen*, but not without some improvements. He however (like most preceding editors) had not an accurate knowledge of the readings of codex A⁵³: and he is often careless⁵⁴.

F. Umpfenbach, 1870, published ‘*emendandas potius quam emendatas comoedias Terenti*’ with an admirable critical commentary, giving the evidence of the chief MSS. and of the early writers who quote our

⁵¹ E. g. vv. 15, 502, 689.

⁵² *Umpfenbach*, p. II.

⁵³ See notes on e. g. vv. 154, 159, 482, 492.

⁵⁴ See his notes on e. g. vv. 15, 294, 896, 954.

author. His own text is so entirely based on A that where he does not note a discrepancy he vouches for exact correspondence therewith. In some respects he is deficient in judgment⁵⁵.

K. Dziatzko, 1874, has constructed the best text of the Phormio. The present text, like his, is based on Cod. A almost as entirely as is that of Umpfenbach⁵⁶.

TERENTIAN SCANSION.

[For fuller treatment of the subject see Peile, ch. vii. esp. pp. 322 sqq.; Wagner, *Introd. to Plaut. Aul. and to Ter.*; Brix *Introd. to Plaut. Trin.*; Bentley and Parry in their respective edd. of Terence; Penny *Cyclopaedia s. v. Terentian metres.*]

This, if certain phonetic laws be not taken into consideration, will appear very irregular. The almost universal tendency of language is from strong to weak forms, this gradual process of weakening being brought about by conscious or unconscious striving for ease in utterance. Syllables on which the stress is laid rarely suffer thus, but those on which no accent falls are often corrupted. In all languages the end syllable is most exposed to this curtailment, and especially is

⁵⁵ He inconsistently reads *quod*, *aliquod* with A, but when A fails [e.g. Andr. 313, 328, 534, 771] or reads ALIQVOS [Ph. 312], *quot*, *aliquot*. Cf. also 709, 896.

⁵⁶ 'Terence is now in one of the best conditions of any of the classic writers; the oldest and best copy of him is now in the Vatican Library, which comes nearest to the poet's own hand; but even that has hundreds of errors, most of which may be mended out of other Exemplars, that are otherwise more recent and of inferior value. I myself have collated several; and do affirm that I have seen 20,000 various lections in that little author'. Bentley, *Remarks upon a late Discourse*, &c. (1713).

this the case in Latin⁵⁷; and chiefly in the language of the people, of which the writings of the comic poets [Terence however less than his fellows] are a more or less faithful representative, and against the slackness of which the language of the classical writers of the Augustan age working on Greek models is an emphatic protest. This tendency of Latin to shorten the final syllable is a decisive argument against those who hold that e.g. *senex dari* should be pronounced *s'neæ d'ri*⁵⁸ rather than *senĕx darĭ*. But the examples quoted below will show that such shortening is by no means confined to the last syllable: and we must remember also that in early times double letters were not written, which accounts for e.g. 806 intĕll. 666 supĕll.⁵⁹

1. Vowels are found short before

(1) c and a consonant. *hĭc* 209, 535, 626, 739. *hĕc* 819, 1000.

(2) d and a consonant. *ĭd* 150 [266], 648. *apĭd* 859, 934. *ĭd* 723, 940, 979.

(3) l and a consonant. *supĕll.* 666. *intĕll.* 806.

(4) m and a consonant. *nĕmpe* 307. *parĭmne* 546. *decĕm m.* 662. *enĭm* 694, 937. *restĭm* 686.

(5) n and a consonant. *ĭn* 266, 862. *hĕnc* 370. *ĭnp.* 439. *ĭnd.* 681. *uolĭnt* 725. *ĭnt.* 806. *itĕn* 810. *egĕn* 999.

⁵⁷ Bentr. Introd., p. xvi., *Illud sane in Lingua Latina notabile, ne unum quidem uerbum praeter Monosyllaba Tonum in ultima habuisse*. He quotes passages confirming this remark from Quint., Prisc., and other grammarians.

⁵⁸ So Bentr. on Eun. 357. Cf. Peile, p. 322 note, 323 note.

⁵⁹ Peile, p. 322 note. Wagner, Terence, p. 19. Plaut. Trin. 964 (Ritschl), *quod accepisti*: most. 1. 3. 150, *age accumbe*.

(6) **p** and **a** consonant. *ipsius* 725. *ipsa* 960.

(7) **r** and **a** consonant. *puēr* 50. *priōr* 342, 532. *patēr* 601. *ārgenti* 557⁶⁰.

(8) **s** and **a** consonant. *ēst* 178, 411, 513, 563, 600, 638. *mayīs* 10. *ōstend.* 793. *īsne* 852.

(9) **t** and **a** consonant. *ūt* 396, 415, 733. *negāt* 352. *redit* 686.

(10) **x**. *senēx* 346(?) Brix on Plaut. Capt. 172.

2. Final long vowels are found short⁶¹.

Quī 27, 911⁶²; *abī* 59, 309, 563, 712, 777, 994; *darī* 261; *bonī* 516; *modī* 529; [*saluē* 609]; *Chremē* 609; *uirī* 787; *uidē* 803; *ualē* 883; *nouō* 972.

3. Long syllables not final are found short [*eīus*, 113], *uerēbamini* 902.

4. Long syllables afterwards shortened retain their quantity. *Stetīt* 9; *angerēt* 160; *accidāt* 245; *accidēt* 250; *quaererēt* 297; *uendidīt* 510; *erāt* 654; [*censuit* 775]; *Sophronā* (Σωφρόνη) 865⁶³.

5. Syllables are lengthened by the accent. *Itā* 542; *malā*, 556.

6. Synizesis of vowels occurs. *Eius* 355, 776; *ēāmus* 562; *dehort.* 910; *hūūus* 971⁶⁴.

7. Hiatus is found, but very rarely, 27. A hiatus is not allowable except in the caesura of the verse or when a break is caused by division of the dialogue.

⁶⁰ Ritschl on Plaut. Trin. 316.

⁶¹ Peile, p. 327. Publ. Sch. Lat. Gr., pp. 56, 546 note.

⁶² Publ. Sch. Lat. Gr., pp. 522, 523.

⁶³ Peile, p. 326. Roby, § 203. Plaut. Tr. 261.

⁶⁴ Bentr. Introd., p. xiv., *Durius quidem Nostratibus sonant huius, cuius &c., in unam syllabam contracta: uerum id eo euenit, quod nos hodie male pronuntiemus. Notum enim est eruditīs consonantes I et U apud Latinos eodem fuisse sono quo hodie Y et W.*

P. TERENTI AFRI
PHORMIO

DIDASCALIA.

INCIPIT . TERENTI . PHORMIO . ACTA . LVDIS . RO-
MANIS . L . POSTVMIO . ALBINO . L . CORNELIO
MERVLA . AEDILIBVS . CVRVLIBVS . EGIT . L . AM-
BIVIVS . TVRPIO . MODOS . FECIT . FLACCVS . CLAVDI
TIBIS . INPARIBVS . TOTA . GRAECA . APOLLODORV
EPIDICAZOMENOS . FACTAST . IIII . C . FANNIO . M
VALERIO . COS

G. SVLPICI APOLLINARIS PERIOCHA.

Chremétis frater áberat peregre Démipho
reliecto Athenis Ántiphone fílio.

Chremés clam habebat Lémni uxorem ac fíliam,
Athénis aliam cóniugem et amantem únice
gnatúm fidicinam. Máter e Lemno áduenit
Athénas: moritur: uírgo sola (áberát Chremes)
funús procurat. Íbi eam cum uisam Ántipho
amáret, opera párasiti uxorem áccipit.

Pater ét Chremes reuérsti fremere. Deín minas
trigínta dant parasíto, ut illam cóniugem
habéret ipse. Argénto hoc emitur fídicina.

Vxórem retinet Ántipho a patruo ágnitam.

5

10

PERSONAE.

[PROLOGVS]

DAVOS SERVOS

GETA SERVOS

ANTIPHO ADVLESCENS

PHAEDRIA ADVLESCENS

DEMIPHO SENEX

PHORMIO PARASITVS

HEGIO

CRATINVS } ADVOCATI

CRITO }

DORIO LENO

CHREMES SENEX

SOPHRONA NVTRIX

NAVSISTRATA MATRONA

[CANTOR]

PROLOGVS.

Postquám poëta uétus poëtam nón potest
retráhere ab studio et tránsdere hominem in ótium,
maledictis deterrére ne scribát parat :

qui ita díctitat, quas ántehac fecit fábulas,
tenui ésse oratióne et scripturá leui :

quia núsquam insanum scrípsit adulescéntulum
ceruám uidere fúgere et sectarí canes
et eám plorare, oráre ut subueniát sibi.

Quod si íntellegeret, quóm stetit olím noua,
actóris opera mágis stetisse quám sua,
minus múlto audacter, quám nunc laëdit, laéderet.

Nunc síquis est, qui hoc dícat aut sic cógitet :

‘uetus sí poëta nón laccessissét prior,

nullum ínuenire prólogum possét nouos

[quem diceret, nisi haberet cui male diceret:’]

is síbi responsum hoc hábeat, in medió ómnibus
palnam ésse positam, qui ártem tractant músicam.

Ille ád famem hunc ab stúdio studuit reícere :

4 ante hic Bentl. 6 numq. Wagn. w. Don. ed. pr. in
leum. fecit Bentl. 9 olim quom stetit noua Bentl. 14
potuisset libri. posset Bentl. 17 tractent A.

hic r  pondere u  luit, non lac  ssere.

- 20 Bened  ctis si cert  sset, audiss  t b  ne :
 quod ab illo adlatumst, id sibi rellat  m putet.
 De ill   iam finem faciam dicund   mihi,
 pecc  n   i quom ipse d   se finem n  n facit.
 Nunc quid uelim animum att  ndite. Adport   nouam
 25 Epidicazomenon qu  m uocant como  diam
 Graec  , Latini Ph  rmionem n  minant :
 quia pr  mas partis qu   aget, is erit Ph  rmio
 paras  tus, per quem r  s geretur m  xume,
 uol  ntas uostra si   d po  tam acc  sserit.
 30 Date   peram, adeste aequo   nimo per sil  ntium,
 ne s  mili utamur f  rtuna, atque us   sumus
 quom p  r tumultum n  ster grex mot  s locost :
 quem act  ris uirtus n  bis restituit locum
 bonit  sque uostra adi  tans atque aequ  nimitas.

21 *id sibi esse relat-* A. 22, 23 *iam—non facit* libri.
—facit? Stallb. *tum—fecerit* Bentr. 25 *Epidicazomenon*
 Bentr. w. Don. 26 *Graece, Latine hic Phormionem nominat*
 Bentr.

ACTVS I.

[A street in Athens : on the left Demipho's house, on the right
that of Dorio, in centre that of Chrêmes.]

DAVOS.

SERVOS.

<p>Amicus summus meus et popularis Geta heri ad me uenit. Érat ei de ratiúncula iam pridem apud me relicuom pauxillulum nummorum : id ut conficerem. Confeci : adfero. Nam erilem filium eius duxisse audio uxorem : ei credo munus hoc contráditur. Quam inique comparatumst, i qui minus habent ut semper aliquid addant ditióribus ! Quod ille unciatim uix de demensó suo suóm defrudans génium conpersit miser, id illa uniuorsum abrípiet, haud exístumans quantó labore partum. Porro autém Geta feriétur alio múnere, ubi era pépererit : porró autém alio, ubi erit púero natalis dies,</p>	<p>I 1</p> <p>40</p> <p>45</p>
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37 aput **A.** relicuom libri. relliquum Edd. ant. 41 i as
Ritschl, Tr². 17. 44 defrud- **A.** &c. -au- DFG. con-
persit **A.** -parsit rell. 48 dies : ubi Edd.

ubi initiabunt. Ómne hoc mater aúferet :
 50 puer caúsa erit mittúndi. Sed videón Getam ?

GETA. DAVOS.

SERVI II.

I 2 GE. Siquís me quaeret rúfus... DA. Praestost, désine.

GE. Oh,

at ego óbuiam conábar tibi, Daue. DA. Áccipe, em :
 lectúmst ; conueniet númerus quantum débui.

GE. Amó te : et non necléxisse habeo grátiam.

55 DA. Praesértim ut nunc sunt móres : adeo rés redit :

siquís quid reddit, mágna habendast grátia.

Sed quíd tu es tristis ? GE. Égone ? nescis quo
 ín metu et

quanto ín periclo símus ? DA. Quid istuc ést ? GE.

Scies,

modo út tacere póssis. DA. Abi sis, ínsciens :

60 quoius tú fidem in pecúnia perspéxeris,

uerére uerba ei crédere ? ubi quid míhi lucrist

te fállere ? GE. Ergo auscúlta. DA. Hanc operam
 tíbi dico.

GE. Senis nóstri, Daue, frátrem maiorém Chremem

nostín ? DA. Quid ní ? GE. Quid ? Éius gnatum

Phaédriam ?

65 DA. Tam quám te. GE. Euenit sénibus ambobús simul

iter illi in Lemnum ut ésset, nostro in Cilíciam

ad hópitem antiquom : ís senem per epístulas

52 *em A. hem* rell. *en Fl.* 54 *necl-* libri. 58 *simus*
 libri. *sim* Edd. ant. 64 *nostíne ? quíd ní* Bentl. 65 *tan-*
quam libri. *tam quam* Bentl.

pelléxit, modo non móntis auri póllicens.

DA. Quoi tánta erat res ét super erat? GE. Désinas :
sic ést ingenium. DA. Oh, régem me esse opórtuit. 70

GE. Abeúntes ambo hic túm senes me fíliis
relínquont quasi magistrum. DA. Ó Geta, pro-
uínciam

cepísti duram. GE. Mi úsus uenit, hóc scio :

meminí relinqui mé deo irató meo.

Coepi áduorsari prímo : quíd uerbís opust? 75

Sení fidelis dúm sum, scapulas pérdidi.

DA. Venére in mentem mi ístaec: 'namque inseítiaſt,

aduórsum ſtimulum cálcēs!' GE. Coepi is ómnia

facere, óbſequi quae uéllent. DA. Scíſti utí foro.

GE. Ností mali nil quícquam prímo : hic Phaédria 80

contínuo quandam náctus eſt puéllulam

citharíſtriam : hanc amáre coepit pérdite.

Ea séruiebat lénoni inpuríſſimo :

neque quód daretur quícquam : id curaránt patres.

Reſtábat aliud níl niſi oculos páſcere, 85

ſectári, in ludum dúcere et reddúcere.

Nos ótiosi operám dabamus Phaédriae.

In quo haéc diſcebat lúdo, exaduerso ílico

tonſtrína erat quaedam : híc ſolebamús fere

plerúmque eam opperíri, dum inde irét domum. 90

Intérea dum ſedémus illi, intéruenit

aduléſcens quidam lácrumans : nos mirárier.

71 hic A. hinc rell. 76 senibus Bentr. 77 namque libri.
nam quae Edd. ant. 85 aliut A and Bentr. Umpf. 86 redd-
D. w. Prisc. 88 exaduerso ilico A. exaduersum ei loco
BCEFGP. 89 tonstr- libri. tostrina Edd. 91 illi A.
illic, illo, illuc rell.

Rogámus quid sit: 'númquam aequae' inquit 'ac
modo

paupértas mihi onus úisumst et miserum ét graue.

95 Modo quándam uidi úrginem hic uicíniae
miserám, suam matrem lámementari mórtuam:
ea síta erat exaduórsum neque illi bénuiolus
neque nótus neque cognátus extra unam ániculam
quisquam áderat, qui adiutáret funus. Míseritumst.

100 Virgo ípsa facie egrégia.' Quid uerbís opust?

Commórat omnis nós. Ibi continuo Ántipho

'noltísne eamus úsere?' Alius 'cénseo

eámus: duc nos sódes.' Imus, uénimus,

uidémus: uirgo púlchra: et quo magis díceres,

105 nil áderat adiuménti ad pulchritúdinem:

capíllus passus, núdus pes, ipsa hórrida,

lacrumaé, uestitus túrpis: ut, ni uís boni

in ípsa inesset fóрма, haec formam extínguerent.

Ille qui íllam amabat fídicinam tantúm modo

110 'satis' inquit 'scitast': nóster uero... DA. Iám
scio:

amáre coepit. GE. Scín quam? Quo euadát uide.

Postrídie ad anum récta pergit: óbsecrat,

sibi út eius faciat cópiam. Illa enim sé negat;

neque eum aéquom aít facere: íllam ciuem esse Át-
ticam

115 bonám bonis prognátam: si uxorém uelit

lege íd licere fácere: sin alitér, negat.

94 uisast Bentr.

97 beniuolus A. beneuolens rell.

99 adiut- A. adiuuaret rell.

102 censeo: eamus Edd.

113 ut sibi eius libri. sibi u. e. Dz.

114 petere Bentr. in

comment.

Nostér quid ageret nésaire: et illam dúcere
cupiébat et metuébat absentém patrem.

DA. Non, sí redisset, eí pater ueniám daret?

GE. Ille índotatam uírginem atque ignóbilem 120
daret illi? numquam fáceret. DA. Quid fit dénique?

GE. Quid fiat? est parasítus quidam Phórmio,
homó confidens: qui illum di omnes pérduint.

DA. Quid is fécit? GE. Hoc consílium quod dicám
dedit:

‘lex ést ut orbae, qui sint genere próximi, 125
is núbant, et illos dúcere eadem haec léx iubet.

Ego té cognatum dicám et tibi scribám dicam:

patérnum amicum me ádsimulabo uírginis:

ad iúdice s ueniémus: qui fuerít pater,

quae máter, qui cognáta tibi sit, ómnia haec 130

confíngam: quod erit míhi bonum atque cómmodum,
quom tu hórum nil refélles, uincam scílicet.

Pater áderit. Mihi parátæ lites: quíd mea?

Illá quidem nostra erít.’ DA. Iocularém audáciam.

GE. Persuásumst homini: fáctumst: uentumst: uínci- 135
mur:

duxít. DA. Quid narras? GE. Hóc quod audis. DA.

Ó Geta,

quid té futurumst? GE. Nésario hercle: unum hóc
scio,

quod fórs feret, ferémus aequo animó. DA. Placet:

hem istúc uirist offícium. GE. In me omnis spés
mihist.

120 ille A. illene rell.

131 confingam,—commodum:

Edd. ant. 135 persuasumst A. persuasit rell. 138 places

Edd. ant.

140 DA. Laudo. GE. Ád precatorem ádeam credo, quí
mihi

sic óret: 'nunc amítte quaeso hunc: céterum
posthác si quicquam, níl precor.' Tantúm modo
non áddit: 'ubi ego hinc ábiero, uel occídito.'

DA. Quid paédagogus ille, qui citharístriam?

145 quid reígerit? GE. Sic, ténuiter. DA. Non múltum
habet

quod déť fortasse? GE. Ímmo nil nisi spém meram.

DA. Pater éius rediit án non? GE. Non dum. DA.

Quíd? senem

quoad éxpectatis uóstrum? GE. Non certúm scio:
sed epístulam ab eo adlátam esse audiuí modo

150 et ad pórtitores ésse delatam: hánc petam.

DA. Numquíd, Geta, aliud mé uis? GE. Vt bene sit
tibi.

Puer heús. Nemon huc pródit? cape, da hoc Dórcio.

152 *hoc A* and Umpf. *huc* rell.

ACTVS II.

ANTIPHO. PHAEDRIA.

ADVLESCENTES II.

AN. Ádeon rem redísse, ut qui mihi cónsultum op- II 1
tumé uelit esse,

Phaédria, patrem ut éxtimescam, ubi ín mentem
eius advénti veniat!

quód ni fuíssem incógitans, ita éxpectarem, ut pár 155
fuit.

PH. Quíd istuc? AN. Rogitas? quí tam audacis fáci-
noris mihi cónsciús sis?

quód utinam ne Phórmioni id suádere in mentem
íncidisset

neú me cupidum eo ímpulisset, quód mihi princi-
piúmst mali!

nón potitus éssém: fuísset tum illos mi aegre aliquód
dies:

at nón cotidiána cura haec ángeret animum, PH. 160
Aúdio.

Act II. sc. 1 until Heins. was Act I. sc. 3. 154 *aduentus*
codd. aliquot. 155 *ita eum* libri praeter A. 156 *istuc*
est libri. Bentl. corr. 159 *illos* libri. *illud* Wagn. *ali-*
quod A. 160 *cott-* A and Umpf.

AN. dum expécto quam mox uéniat qui ádimat hanc
mihi consuetúdinem.

PH. Aliís quia defit quód amant aegrest; tíbi quia
super ést dolet.

Amóre abundas, Ántipho.

Nam túa quidem hercle cértó uita haec éxpetenda
optándaque est.

165 Ita mé di bene ament, út mihi liceat tám diu quod
amó frui,

iam dépiscisci mórte cupio; tú conicito cétera,

quid ego éx hac inopiá nunc capiam, et quíd tu ex
ista cópia,

ut ne áddam, quod sine súmptu ingenuam, liberalem
náctus es,

quod habés, ita ut uoluísti, uxorem síne mala famá
palam :

170 beátus, nĩ unum désit, animus quí modeste istaéc ferat.
Quod sí tibi res sit cum eó lenone quó mihist, tum
séntias.

Ita plérique omnes súmms ingenio, nóstri nosmet
paénitet.

AN. At tú mihi contra núnc uidere fórtunatus, Phaé-
dria,

quoi de íntegro est potéstas etiam cónsulendi, quíd
uelis :

175 retinére eam anne amíttere; ego in eum íncidi in-
felíx locum,

164 certo A. -e Edd. ant.

166 depic- ABC* D*.

-pec- -pac- rell. ceterum Bentr.

171 quo A. quocum rell.

175 text as Dz. amare amittere libri. amare an mittere Bentr.
amorem an mittere Bothe et Schmiede. an uero amittere
Eugraph.

ut néque mihi ius sít amittendi néc retinendi cópia.
Sed quíd hoc est? uideon égo Getam curréntem huc
adueníre?

is est ípsus: ei, timeó miser, quam míhi hic nunc
nuntiét rem.

GETA [*from the harbour*]. ANTIPHO. PHAEDRIA.

SERVOS.

ADVLESCENTES II.

GE. [*Aside till vs. 195.*] Núllus es Getá, nisi iam II 2
aliquid tibi consilium célere reperis:

íta nunc inparátum subito tánta te inpendént mala: 180
quae néque uti deuitém scio neque quó modo me
inde éxtraham:

nam nón potest celári nostra diútius iam audácia.

AN. Quid illic commotús uenit? [*To Phaedria till 195.*]

GE. Tum témporis mihi púntum ad hanc rem est:
érus adest. AN. Quid illúc malist?

GE. Quód quom audierit, quód eius remedium ínueniam 185
iracúndiae?

lóquar? incendam: táceam? instigem: púrgem me?
laterém lauem.

Heú me miserum: quóm mihi pauco, tum Ántipho
me excrúciat animi:

176 *ius* Guyet ex codd. om. **A** et Dz. *eius* rell. *amitt.* libri.
mittendi Fl. 179 *repperis* libri. *reperies* Lachm. *repereris*
Bentl. w. E. *reperis* Dz. 180 *te* libri. *in me* Bentl. 183*
Quae si non astu prouidentur me aut erum pessum dabunt libri.
183 *illic* **A***. *nam ille* rell. 184 *illuc* **A**. *illud* rell. 186
loquarne libri. *loquar* Bentl.

eíus me miseret, eí nunc timeo, is núnc me retinet:
nam ábsque eo esset,
récte ego mihi uidíssem et senis essem últus iracún-
diam:

190 áliquíd conuasássem atque hinc me cónicerem pro-
tinam ín pedes.

AN. Quam *nam* híc fugam aut furtúm parat?

GE. Sed ubi Ántiphonem réperiam? aut qua quaérere
insistám uiam?

PH. Te nóminat. AN. Nesció quod magnum hoc núntio
expectó malum.

PH. A, sánun es? GE. Domum íre pergám: ibi plú-
rimumst.

195 PH. Reuocémus hominem. AN. Sta ílico. GE. Hem,
satís pro inperio, quísquis es.

AN. Geta. GE. Ípsest quem uolui óbuíam.

AN. Cédo quíd portas, óbsecro, atque id, sí potes, uerbo
éxpedi.

GE. Fácíam. AN. Eloquere. GE. Módo apud portum...

AN. Meúmne? GE. Intellexti. AN. Occidi. PH.
Hem.

AN. Quid ágám? PH. [*to Geta*] Quid aís? GE.
Huíus patrem uidísse me, patruóm tuom.

200 AN. Nám quod ego huic nunc súbito exitio rémedium
inueniám miscr?

quód si eo meae fortúnae redeunt, Phánium, abs te
ut dístrahar,

190 *conuasassem* CDEF. *-issem* A. *conrasissem* Bentl.
protinam Fest. *-us* libri. 191 *nam* Bentl. add. 198 *hem* A.
em Dz. w. G.

núllast mihi uita éxpetenda. GE. Ergo ístaec quom
ita sint, Ántipho,
tánte magis te aduígilare aequomst: fórtis fortuna
ádiuuat.

AN. Nón sum apud me. GE. Atqui ópus est nunc
quom máxume ut sis, Ántipho:

nám si senserít te timidum páter esse, arbitrábitur 205
cómmueruisse cúlpan. PH. Hoc uerumst. AN. Nón
possum inmutárier.

GE. Quid faceres, si aliúd quid grauius tíbi nunc faci-
undúm foret?

AN. Quom hóc non possum, illúd minus possem. GE.
Hoc níl est, Phaedria: ílicet.

Quid hic conterimus óperam frustra? Quín abeo?

PH. Et quidem ego? AN. Óbsecro,
quid si adsimulo, sátine est? GE. Garris. AN. 210
Vóltum contemplámini: em,

sátine sic est? GE. Nón. AN. Quid si sic? GE.

Própemodum. AN. Quid síc? GE. Sat est:
ém, istuc serua: et uérbum uerbo, pár pari ut re-
spóndeas,

né te iratus suis saeuidicis díctis protelét. AN. [*ab-*
sently] Scio.

GE. Ví coactum te ésse inuitum, lége, iudició: tenes?

Séd quis hic est senéx, quem uideo in última platea? 215

AN. Ípsus est.

Non póssum adesse. GE. A, quid agis? quo abis,
Ántipho?

207 *aliud quid libri praeter A.*

210 *em libri.*

en Fl.

mané, inquam. AN. Egomet me nóui et peccatúm
meum:

uobís commendo Phánium et uitám meam. [A.
exit hurriedly.]

PH. Geta, quíd nunc fiet? GE. Tú iam litis aúdiēs:

220 ego pléctar pendens, nísi quid me feféllerit.

Sed quód modo hic nos Ántiphonem mónuimus,
id nósmet ipsos fácere oportet, Phaédria.

PH. Aufér mi ‘oportet’: quín tu quid faciam ínpera.

GE. Memínistin, olim ut fúerit uostra orátio
in re íncipiunda ad défendendam nóxiam,
iustam íllam causam, fácilem, uincibilem, óptumam?

PH. Memini. GE. Ém, nunc ipsast ópus ea, aut,
siquíd potest,

melióre et callidióre. PH. Fiet sédulo.

GE. Nunc príor adito tu, égo in insidiis híc ero

230 subcénturiatus, síquid deficiás. PH. Age.

DEMIPHO. PHAEDRIA. GETA.

SENEX L. ADVLESCENS. SERVOS.

II 3 DE. [*to himself till 254*]. Ítane tandem uxórem duxit
Ántipho iniussú meo?

Néc meum inperium: ac mítto inperium: nón simul-
tatém meam

reueréri saltem! nón pudere! o fácinus audax, ó Geta

217 Text as A. *Mane mane, inquam. Ego me, &c.* Both.

229 *insid.* ABCEFP. *subsidiis* DG. 232 *ac* A. *age* rell.

“Don. ‘age mitto, legitur et ac mitto’ (sic Faernus: uulgo
‘jeci’ alii ‘taceo’)” Umpf.

monitor! GE. [*glancing at Phaedria*] Vix tandem. DE. Quid mihi dicent aut quam causam réperient?

Demíror. GE. Atqui réperiam: aliud cúra. DE. An ²³⁵ hoc dicét mihi:

‘inuítus feci. léx coëgit’? aúdio, fateór. GE. [*aside*] Places.

DE. Verúm scientem, tácitum causam trádere aduorsáriis,

etiámne id lex coëgit? PH. [*aside to Geta*] Illud dúrum. GE. Ego expediám: sine.

DE. Incértumst quid agam, quía praeter spem atque increíble hoc mi óptigit:

ita sum ínritatus, ánimum ut nequeam ad cógitandum instítuere. ²⁴⁰

Quam obrem ómnis, quom secúndae res sunt máxume, tum máxume

meditári secum opórtet, quo pacto áduorsam aerumnám ferant.

Perícla, damna péregre rediens sémper secum cógitet aut fili peccatum aut uxoris mórtem aut morbum fíliae,

commúnia esse haec, néquid horum unquam áccidat ²⁴⁵ animó nouom:

quidquíd praeter spem euéniat, omne id députare esse ín lucro.

GE. O Phaédria, increíble[st] quantum erum ánte eo sapiéntia.

235 PH (for GE) Lachm. [p. 210] w. F. GE rell. *reperiam*

ADG. *repperi iam* rell.

243—245 as read by Cicero,

Tusc. 3. 14. 30; see commentary.

247 -st libri. Bentl. om.

Meditata mihi sunt omnia mea incómoda, erus si
rédierit:

moléndumst in pistríno, uapulándum, habendae cómpedes,

250 opus rúri faciundum: hórum nil quicquam áccidet
animó nouom.

Quidquid praeter spem euéniet, omne id députabo
esse ín lucro.

Séd quid cessas hóminem adire et blánde in principio
ádloqui?

DE. Phaédriam mei frátris uideo fílium mi ire óbuiam.

PH. Mi pátrúe, salue. DE. Sálué: sed ubist Ántipho?

255 PH. Saluóm uenire... DE. Crédo: hoc respondé mihi.

PH. Valet, híc est: sed satin ómnia ex senténtia?

DE. Vellém quidem. PH. Quid istúc est? DE. Rogitas, Phaédria?

Bonás me absente híc cónfecistis núptias.

PH. Eho, an íd suscenses núnc illi? GE. [*aside*] Artificém probum!

260 DE. Egon illi non suscénseam? ipsum géstio
dari mi ín conspectum, núnc sua culpa út sciat
leném patrem illum fáctum me esse acérrumum.

PH. Atquí nil fecit, pátrúe, quod suscénseas.

DE. Ecce autótem similia ómnia; omnes cóngruont:

265 unúm quom noris, ómnis noris. PH. Haúd itast.

DE. Hic in nóxiast, ille ád dicendam cáusam adest:
quom illést, híc praestost: tráduut operas mútuas.

249 *mol. esse or usque libri. -dumst Bentr.* 259 o **A** om.

265 *cum noris A. cognoris rell.* 266 *defendendam libri.*

dicendam Palm. Cum in noxia hic est, ille ad defendendam causam adest Bentr.

GE. [*aside*] Probe hórum facta inprúdens depinxít senex.

DE. Nam nĩ haéc ita essent, cum illo haud stares, Phaédria.

PH. Si est, pátrúe, culpam ut Ántipho in se admiserit, 270
ex quá re minus rei fóret aut famae témpers,
non caúsam dico quĩn quod meritus sít ferat.
Sed síquis forte málitia fretús sua
insídias nostrae fécit adulescéntiae
ac uícit, nostran cúlpa east an iúdicum, 275
qui saépe propter ínuidiam adimunt díuiti
aut própter misericórdiam addunt paúperi ?

GE. [*aside*] Nĩ nóssem causam, créderem uera hũnc loqui.

DE. An quĩsquam iudex ést, qui possit nóscere
tua iústa, ubi tute uérbum non respóndear, 280
ita ut ille fecit ? PH. Fúctus adulescéntulist
offícium liberális : postquam ad iúdice
uentúmst, non potuit cógitata próloqui :
ita eúm tum timidum *illic* obstupéfecit pudor.

GE. Laudo hũnc : sed cesso adíre quam primúm senem ? 285
[*Advancing*] Ere, sálue : saluom te áduenisse
gaúdeo. DE. [*ironically*] Oh,

bone cústos, salue, cólumen uero fámiliae,
quoi cómmendaui filium hinc abiéns meum.

GE. Iam dúdum te omnis nós accusare aúdio
inmérito, et me horunc ómnium inmeritíssumo : 290
nam quíd me in hac re fácere uoluistí tibi ?
Seruom hóminem causam oráre leges nón sinunt,
neque téstimoni díctio est. DE. Mitto ómnia.

284 *ibi* [om. **A*** BCEFP] DG V. *illic* Fl. Ritschl, Op. 2.
619, mentions as **A**'s reading *subito stupefecit*.

Do istúe 'inprudens tímuit adulescens': sino

295 'tu séruo's': uerum sí cognatast máxume,
non fúit necesse habére: sed id quod léx iubet,
dotém daretis; quaéreret aliúm uirum.

Qua rátione inopem pótius ducebát domum?

GE. Non rátio, uerum argéntum deerat. DE. Súmeret

300 alicúnde. GE. Alicunde? níl est dictu fácilius.

DE. Postrémo si nullo álio pacto, faénore.

GE. Hui, díxti pulchre: síquidem quisquam créderet
te uíuo. DE. [*enraged*] Non, non síc futurumst:
nón potest.

Egon íllam cum illo ut pátiar nuptam unúm diem?

305 Níl suáue meritumst. Hóminem commonstrárier
mi istúm uolo aut ubi hábitet demonstrárier.

GE. Nempe Phórmionem? DE. Istúm patronum mú-
lieris.

GE. Iam fáxo hic aderit. DE. Ántipho ubi nunc ést?
GE. Foris.

DE. Abi, Phaédria, eum requíre atque adduce húc.
PH. Eo:

310 rectá uia quidem ílluc. [*Exit.*] GE. [*aside*] Nempe
ad Pamphilam.

DE. Ego deós penatis hínc salutatúm domum
deuórtar: inde ibo ád forum atque aliquót mihi
amícos aduocábo, ad hanc rem qui ádsient,
ut ne ínparatus sím, si ueniat Phórmio.

294 addo libri. do Fl.

301 faen- libri. foen- wrong.

302 Umpf. (conj.?) dixisti.

305 meritu'st Goveanus. meri-

ta'st Benti.

312 aliquos A aliquod, Dz.

314 si

ueniat A. cum adueniat rell.

ACTVS III.

PHORMIO. GETA.

PARASITVS. SERVOS.

PH. Ítane patris aís aduentum uéritum hinc abiisse? III 1

GE. Ádmodum.

PH. Phánium relíctam solam? GE. Síc. PH. Et ira- 316
túm senem?

GE. Óppido. PH. [*thinking aloud, not attending to Geta*]. Ad te súmma solum, Phórmio, rerúm
redit:

túte hoc intristí: tibi omnest éxedendum: accín-
gere.

GE. Óbsecro te. PH. Sí rogabit... GE. Ín te spes
est. PH. Éccere,

quíd si reddet? GE. Tu ínpulisti. PH. Síc opinor. 320
GE. Súbueni.

PH. Cédo senem: iam instrúcta sunt mi in córde con-
silia ómnia.

GE. Quíd ages? PH. Quid uis, nísi uti maneat Phá-
nium atque ex crímine hoc

Ántiphonem erípíam atque in me omnem íram deri-
uém senis?

GE. Ó uir fortis átque amicus. Vérum hoc saepe,
Phórmio,

325 uéreor, ne istaec fórtitudo in néruom erumpat déni-
que. PH. A,
nón itast : factúmst periculum, iám pedum uisást uia.
Quót me censes hómines iam deuérberasse usque ad
necem,

[hóspites, tum cíuis ? quo magis nóui, tanto saépius.]

Cédo dum, enúmquam iniúriarum audísti mihi scrip-
tám dicam ?

• 330 GE. Quí istuc ? PH. Quia non réte accipitri ténnitur
neque míluo,

quí male faciunt nóbis : illis quí nil faciunt ténni-
tur,

quía enim in illis frúctus est, in illis opera lúditur.

Áliis aliundést periculum, unde áliquíd abradí po-
test :

míhi sciunt nil ésse. Dices ‘ dúcent damnatúm do-
mum ’ :

335 álere nolunt hóminem edacem, et sápiunt mea sen-
téntia,

pró malficio sí beneficium súmum nolunt réddere.

GE. Nón pote satis pro mérito ab illo tíbi referri
grátia.

PH. Ímmo enim nemo sátis pro merito grátiam regí
refert.

Tén asymbolúm uenire unctum átque lautum e balí-
neis,

327 quod A. 328 suspected by Dz. 330, 331 tenditur
libri. tenn- given by Don. 332 suspected by Wagn. For
2nd illis Bentl. conj. istis. 336 malf- benef- Ritschl, Tr.² 185,
638. 337 potest libri. pote Bentl. 339 asymb- libri.
asumb- Edd. balineis A* (appy.). balneis vulg.

ótiosum ab ánimo, quom ille et cúra et sumptu ab- 340
súmitur !

dúm tibi fit quod pláceat, ille ríngitur : tu rídeas,
príor bibas, príor decumbas : céna dubia adpónitur...

GE. Quíd istuc uerbi est ? PH. Vbi tu dubites quíd
sumas potíssimum.

Haéc quom rationem íneas quam sint suáuia et quam
cára sint,

éa qui praebet, nón tu hunc habeas pláne praesen- 345
tém deum ?

GE. Sénex adest : uide quíd agas : prima cóitios acér-
ruma :

si eám sustinuerís, postilla iam, út lubet, ludás
licet.

DEMIPHO. HEGIO. CRATINVS. CRITO. GETA.

SENEX.

ADVOCATI III.

SERVOS.

PHORMIO.

PARASITVS.

DE. Enúmquam quoiquam cóntumeliósius III 2

audístis factam iniúriam quam haec ést mihi ?

Adéste quaeso. GE. Irátus est. PH. Quin tu hóc 350
age.

Iam ego hunc agitabo. [*To Geta, but so that Dem.
can overhear*] Pró deum inmortalium,

negat Phánium esse hanc síbi cognatam Démipho ?

Hanc Démipho negat ésse cognatám ? GE. Negat.

PH. Neque eius patrem se scire qui fuerit? GE. Negat.

355 DE. Ipsum esse opinor de quo agebam. Séquimini.

PH. Quia egens relictast misera, ignoratur parens,
necligitur ipsa; uide auaritia quid facit.

GE. [*pretending anger*] Si erum insimulabis malitiae,
male audies.

360 DE. [*still in the background with his friends*] O audaciam, etiam me ultro accusatum aduenit.

PH. Nam iam adulescenti nil est quod suscenseam,
si illum minus norat: quippe homo iam grandior,
pauper, quoniam in opere uita erat, ruri fere

se continebat: ibi agrum de nostro patre
365 colendum habebat: saepe interea mihi senex
narrabat se hunc necligere cognatum suum:
at quem uirum! quem ego uiderim in uita optimum.

GE. Videas te atque illum, ut narres. PH. I in malam
crucem.

Nam ni ita eum existimassem, numquam tam grauis
370 ob hanc inimicitias caperem in uostram familiam,
quam is aspernatur nunc tam inliberaliter.

— GE. Pergin ero absenti male loqui, impurissime?

PH. Dignum autem hoc illost. GE. Ain tamen,
carcer? DE. Geta.

GE. Bonorum extortor, legum contortor. DE. Geta.

355 Fl. puts before 354. 356 PH. *Nec Stilponem ipsum scire qui fuerit?* GE. *negat.* Bentl. saw it to be spurious.
360 *etiamne* Bentl. w. cod. Regius. 363 *opera* A. *in opere* rell.
368 om. *Videas te aequae atque illum, ut &c.* Bruner against the metre. [*ut*] Dz. 369 *eum esse* A. *ita eum* BCEFP.
373 *tandem libri.* *tamen* Bentl.

PH. [*to Geta*] Respónde. GE. Quis homost? Éhem. 375

DE. Tace. GE. Absentí tibi

te indígnas seque dígnas contumélias

numquám cessauit dícere hodie. DE. Désine.

[*To Phormio*] Aduléscens, primum abs te hóc bona
ueniá peto,

si tíbi placere pótis est, mi ut respóndeas:

quem amícum tuom aís fuísse istum, explaná 380
mihi,

et quí cognatum mé sibi esse díceret.

PH. Proinde éxpiscare quási non nosses. DE. Nós-
sem? PH. Ita.

DE. Ego mé nego: tu quí aís redige in mémoriam.

PH. Eho tú, sobrinum tuóm non noras? DE. Énicas.

Dic nómen. PH. Nomen? máxume. DE. Quid 385
núnc taces?

PH. [*aside*] Perii hércle, nomen pérdidi. DE. Quid
aís? PH. [*aside to G.*] Geta,

si méministi id quod ólim dictumst, súbice. [*Turns
to De.*] Em,

non díco: quasi non nóris, temptatum áduenis.

DE. Ego autótem tempto? GE. [*aside to P.*] Stílpo.

PH. Atque adeo quíd mea?

Stilpóst. DE. Quem dixti? PH. Stílponem inquam 390
núueras.

DE. Neque égo illum noram néque mi cognatús fuit

377 hodie om. BCEFP. dicere. DE. ohe desine Fl. 378

peto AD¹G. expeto Bentr. w. rell. 384 enic- AC¹D¹P¹.

enec- rell. 386 Text as A. Edd. hem quid ais. 388

nosses A. noris rell. 389 ego A. egone, egon rell. Stílpo

Don. Stilpho libri.

quisquam istoc nomine. PH. Ítane? non te horúm
pudet?

at sí talentum rém reliquissét decem,

DE. di tibi malfaciant. PH. Prímus esses mémoriter
395 progéníem uostram usque áb auo atque atauo pró-
ferens.

DE. Ita ut dícis. Ego tum quom áduenissem, qui
mihi

cognáta ea esset, dicerem: itidem tú face: [*to*
Phormio]

cedo qui ést cognata? GE. Eu nóster, recte: heus tú,
caue.

PH. Dilúcide expedíui quibus me opórtuit
400 iudícibus: tum id si fálsum fuerat, fílius
quor nón refellit? DE. Fílium narrás mihi?
Quoius dé stultitia dící ut dignumst nón potest.

PH. At tú qui sapiens és magistratús adi,
iudícium de eadem caúsa iterum ut reddánt tibi:
405 quandóquidem solus régnas et solí licet
hic de eádem causa bís iudicium apíscier.

DE. Etsí mihi facta iniúriast, uerúm tamen
potiús quam litis sécter aut quam te aúdiam,
itidem út cognata sí sit, id quod léx iubet
410 dotís dare, abduce hánc, minas quinque áccipe.

PH. Hahahaé, homo suavis. DE. Quíd est? num
iniquom póstulo?

An ne hóc quidem ego adipíscar, quod ius públi-
cumst?

404 *Iudicium de eadem re iterum ut reddatur tibi Bentr.*
(who suspects the vs). 406 *adipiscier libri. ap. Bentr.*
411 *suauis Dz.*

PH. Itan tándem quaeso, item út meretricem ubi
abúsus sis,

mercédem dare lex iúbet ei atque amittere?

an, ut néquid turpe ciuis in se admitteret

415

proptér egestatem, próxumo iussást dari,

ut cum úno aetatem dégeret? quod tú uetas.

DE. Ita, próxumo quidem: át nos unde? aut quam
óbrem? PH. Ohe,

'actum' áiunt 'ne agas.' DE. Nón agam? immo
haud désinam,

donéc perfecero hóc. PH. Ineptis. DE. Síne modo. 420

PH. Postrémo tecum níl rei nobis, Démipho, est:

tuos ést damnatus gnátus, non tu: nám tua

praetérierat iam ad dúcendum aetas. DE. Ómnia
haec

illúm putato, quae égo nunc dico, dicere:

aut quídem cum uxore hac ípsam prohibebó domo. 425

GE. [*aside*] Irátus est. PH. Tu té idem melius féceris.

DE. Itane és parátus fácere me aduersum ómnia,

infélix? PH. [*to Geta*] Metuit híc nos, tam etsi
sédulo

dissímulat. GE. [*to Ph.*] Bene habent tíbi principia.

PH. [*to Dem.*] Quín quod est

ferúndum fers? tuis dígnum factis féceris,

430

ut amíci inter nos símus. DE. Egon tuam éxpetam
amícitiam? aut te uísum aut auditúm uelim?

PH. Si cóncordabis cum ílla, habebis quae tuam
senectútem oblectet: réspice aetatém tuam.

426 tu te separauit Bothius.

430 feras, feres libri.

fers Faern.

435 DE. Te oblétet: tibi habe. PH. Mínue uero iram.

DE. Hóc age.

Satis iám uerborumst: nísi tu properas múlierem
abducere, ego illam eíciam: dixi, Phórmio.

PH. Si tu íllam attigeris sécus quam dignumst líberam,
dicám tibi inpingam grándem: dixi, Démipho.

440 [To Geta, aside] Siquíd opus fuerit, heús, domo me,
[Exit.] GE. Intéllego.

DEMIPHO. GETA. HEGIO. CRATINVS. CRITO.
SENEX. SERVOS. ADVOCATI III.

III 3 DE. Quantá me cura et sóllicitudine ádficit
gnatús, qui me et se hisce ínpediuit núptiis!
neque mi ín conspectum pródit, ut saltém sciam,
quid de eá re dicat quídue sit senténtiae.

445 [To Geta] Abi, uíse redierítne iam an non dúm
domum.

GE. Eó. DE. Videtis quo ín loco res haéc siet:
quid ágo? dic, Hegio. HE. Égo? Cratinum cénseo,
si tíbi uidetur. DE. Díc, Cratine. CRA. Méne uis?

DE. Te. CRA. Ego quae ín rem tuam sint eá uelim
faciás: mihi

450 sic hóc uidetur: quód te absente hic fílius
egít, restitui ín íntegrum aequomst ét bonum:
et id ínpetrabis. Díxi. DE. Dic nunc, Hégio.

HE. Ego sédulo hunc dixísse credo: uérum itast,
quot hómínes tot senténtiae: suos quoíque mos.

455 Mihi nón uidetur quód sit factum légibus

444 ea A. hac rell.

454 quod A.

rescindi posse: et túrpe inceptust. DE. Díc, Crito.
CRI. Ego ámplius delíberandum cénseo:

res mágnast. HE. Numquid nós uis? DE. Fecistís
probe:

incértior sum múlto quam dudúm. GE. Negant
redísse. DE. Frater ést expectandús mihi: 460

is quód mihi dederit de hác re consilium, íd sequar.
Percóntatum ibo ad pórtum, quoad se récipiat.

[*Exeunt pleaders.*]

GE. At ego Àntiphonem quaéram, ut quae acta hic
sint sciát.

Sed eccum ípsum uideo in témpore huc se récipere.

ANTIPHO. GETA.
ADVLESCENS. SERVOS.

AN. [*to himself*] Énim uero, Antiphó, multimodis cum III 4
ístoc animo es uítuperandus:

ítane te hinc abísse et uitam tuám tutandam aliís 466
dedisse!

álios tuam rem crédidisti mágis quam tete animum
áduorsuros?

Nam út ut erant ália, illi certe quae nunc tibi domíst
consuleres,

néquid propter tuám fidem decépta poteretúr mali:
quói nunc miserae spés opesque súnť in te uno om- 470
nés sitae.

456 *inceptumst* ADG. *inceptu est* rell. 465 *multis*
modis libri. *multimodis* Faernus. 467 *te[te]* Umpf.
469 *poteretur* A* Don. *pateretur* rell. 470 *quói* A. *quóius*
rell.

GE. Et quídem, ere, nos iam dúdum hic te absentem
íncusamus, qui ábieris.

AN. Te ipsúm quaerebam. GE. Séd ea causa níllo
magis defécimus.

AN. Loquere óbsecro, quo nam ín loco sunt rés et
fortunaé meae:

numquíd patrí subolet? GE. Nil etiam. AN. Ec-
quíd spei porrost? GE. Nescio. AN. A.

475 GE. Nisi Phaédria laud cessáuit pro te eníti. AN.
Nil fecít noui.

GE. Tum Phórmio itidem in hác re ut aliis strénuom
hominem praébuit.

AN. Quid is fécit? GE. Confutáuit uerbis ádmodum
iratúm senem.

AN. Eu, Phórmio. GE. Ego quod pótui porro. AN.
Mí Geta, omnis uós amo.

GE. Síc habent princípia sese ut díxi: adhuc tran-
quílla res est,

480 mánsurusque pátruom pater est, dum húc adueniat.
AN. Quíd eum? GE. Vt aibat

de eíus consilio sése uelle fácere quód ad hanc rem
áttinet.

AN. Quántum metuíst míhi, uidere huc sáluom nunc
patruóm, Geta!

nam eíus per unam, ut aúdio, aut uiuam aut moriar
senténtiam.

GE. Phaédria tibi adést. AN. Vbi nam? GE. Eccum
ab suá palaestra exít foras.

471 *iand-* A. *iam dudum* rel.

476 *aliis* A. *in aliis*

rell. 478 *eu* A. *heu* C¹GP. *cheu* BC²EF.

479 *dixi*

A* (?)DG*. *dico* rel.

482 *metus est libri. metuist* Fl.

uidere A. *uenire* rel. *redire* Wagn. (as if A's).

PHAEDRIA. DORIO. ANTIPHO. GETA.
ADVLESCENS. LENO. ADVLESCENS. SERVOS.

- PH. Dório, 485 III 5
audi óbsecro. Do. Non aúdio. PH. Parúmper.
Do. Quin omítte me.
- PH. Aúdi quod dicam. Do. Át enim taedet iam
aúdire eadem núliens.
- PH. Át nunc dicam quód lubenter aúdias. Do. Lo-
quere, aúdio.
- PH. Nón queo te exoráre ut maneat tríduom hoc?
quo núnc abis?
- Do. Mirábar si tu míhi quicquam adferrés noui. AN. 490
[to Geta] Ei,
metuó lenonem néquid... GE. [to An.] Suo suát
capiti? idem ego uéreor.
- PH. Non dúm mihi credis? Do. Háriolare. PH.
Sín fidem do? Do. Fábulae.
- PH. Faéneratum istúc beneficium púlchre tibi dicés.
Do. Logi.
- PH. Créde mihi, gaudébis facto: uérum hercle hoc est.
Do. Sómnia.
- PH. Éxperire: nón est longum. Do. Cántilenam 495
eandém canis.

489 non queo A. nequeo rell. 491 After nequid Bentr.
&c. begin Geta's words, reading Bentr. suo capiti fuat; Fl. suo
suat capiti? Dz. suo suat capiti. 492 dum A. rell. om.
493 faen- libri opt. foen- D wrongly. fen- (right acc. to etym.)
also has authority.

PH. Tú cognatus, tú parens, tu amicus, tu... Do.
Garrí modo.

PH. Ádeon ingenio ésse duro te átque inexorábili,
út neque misericórdia neque précibus mollirí
queas!

Do. Ádeon te esse incógitantem atque ínpudentem,
Phaédria,

500 út phaleratis dúcas dictis me ét meam ductes grátiis!

AN. [*aside*] Míseritumst. PH. [*aside*] Ei, uéris
uincor. GE. [*aside*] Quám uterquest similís sui.

[PH. [*aside*] Neque, Ántipho alia quom óccupatus
éset sollicitúdine,

tum hoc ésse mi obiectúm malum!] AN. [*over-*
hearing] Quid ístuc est autem, Phaédria?

PH. Ó fortunatíssume Antipho. AN. Égone? PH.
quoi quod amás domist:

505 néque cum huius modi umquam úsus uenit út con-
flictarés malo.

AN. Míhin domist? immo, íd quod aiunt, aúribus
teneó lupum.

Do. Ípsum istuc mi in hóc est. AN. [*ironically*]
Heia, né parum lenó sies.

Númquid hic confécit? PH. Hicine? quód homo
inhumaníssumus:

510 Pámphilam meam uéndidit. GE. Quid? uéndidit?
AN. Ain? uéndidit?

499 *inpud-* libri. *inprud-* Bentl. 500 *duc- dict-* A.
dict- duc- rell. 502, 503 suspected by Guyet. *neque* libri.
teque F. *aeque* Palm. *atque* Wagn. 503 *est autem* ADG.
aut- est rell. 507 *nam neque quo pacto a me amittam neque*
utí retineam scio gloss on 506, condemned by Bentl.

PH. Véndidit. Do. Quam indígnum facinus, áncillam
aere emptám meo!

PH. Néqueo exorare út me maneat ét cum illo ut
mutét fidem

tríduom hoc, dum id quód est promissum ab amícis
argentum aúfero:

sí non tum dederó, únám praeterea hóram ne opper-
tús sies.

Do. Óptundes? AN. Haud lóngumst id quod órat: 515
exorét sine:

ídem hic tibi, quod bóni promeritus fúeris, condu-
plicáuerit.

Do. Vérba istaec sunt. AN. Pámphilamne hac úrbe
priuarí sines?

túm praeterea horúnc amorem dístrahi poterín pati?

Do. Néque ego neque tu. PH. Dí tibi omnes íd quod
es dignús duint.

Do. Égo te complurís aduersum ingénium meum men- 520
sis tuli,

póllicitantem et níl ferentem, fléntem: nunc contra
ómnia haec

répperi qui déet neque lacrumet: dá locum meli-
óríbus.

AN. Cérte hercle, ego si sátis commemini, tíbi quidem
est olím dies,

Quam ad dares huic, praéstítuta. PH. Fáctum.

Do. Num ego istúd nego?

511 meo AB. suo rell.

515 optundis A. optunde

BCDEFP. obtunde || G. obtundes Fl.

516 boni A. bene

rell.

519 PH. di A. GE. dii rell.

521 haec: Wagn.

524 quam ad libri. quoad Guyet. istud A. istuc rell.

- 525 AN. Iam éa praeteriit? DO. Nón, uerum haec eĩ
 ántecessit. AN. Nón pudet
 uánitatis? DO. Mínime, dum ob rem. GE. Stér-
 culinum. PH. Dóro,
 ítane tandem fácere oportet? DO. Síc sum: si placeo,
 útere.
- AN. Síc hunc decipi! DO. Ímmo enim uero, Ántipho,
 hic me decipit:
 nam híc me huius modi scíbat esse: ego húnce esse
 aliter crédidi;
- 530 íste me feféllit: ego isti nĩlo sum aliter ác fui.
 Séd ut ut haec sunt, támen hoc faciam: crás mane
 argentúm mihi
 míles dare se díxit: si mihi príor tu attuleris, Phaé-
 dria,
 meá lege utar, út potior sit, quí prior ad dandúmst.
 Vale. [*Exit Do. to the forum.*]

PHAEDRIA. ANTIPHO. GETA.

ADVLESCENTES. SERVOS.

- III 6 PH. Quíd faciam? unde ego núnc tam subito huic ár-
 gentum inueniám miser,
- 535 quóí minus nĩlo est, quód, hic si pote fuísset exorá-
 rier
 tríduom hoc, promíssum fuerat? AN. Ítane hunc
 patiemúr, Geta,

526 *stercilinium* libri plerique. Bentl. corr. w. C¹ P¹.

528 *decipis* libri. *decipi* Lachm. (Lucr. p. 116).

fieri miserum, quí me dudum, ut díxti, adiuerit có-
mitter?

quín, quom opust, benfícium rursum eĩ éxperiemur
réddere?

GE. Scío equidem hoc esse aéquom. AN. Age ergo,
sólus seruare hunc potes.

GE. Quid faciam? AN. Inueniás argentum. GE. 540
Cúpio: sed id unde, édoce.

AN. Páter adest hic. GE. Scío: sed quid tum? AN.
a, díctum sapientí sat est.

GE. Ítane? AN. Ita. GE. Sane hércle pulchre
suádes: etiam tu hinc abis?

nón triumpho, ex núptiis tuis sí nil nanciscór mali,
ni étiam nunc me huius caúsa quaerere ín malo iu-
beás crucem?

AN. Vérum hic dicit. PH. Quid? ego uobis, Géta, 545
alienus sum? GE. Haúd puto:

séd parumne est, quod ómnibus nunc nóbis suscensét
senex,

ni ínstigemus étiam, ut nullus lócus relinquatúr
preci?

PH. Álius ab oculís meis illam in ígnotum abducét
locum? hem:

tum ígitur, dum licét dumque adsum, lóquimini me-
cum, Ántipho,

cóntemplamíní me. AN. Quam obrem? aut quíd 550
nam facturú's, cedo?

PH. Quóquo hinc asportábitur terrárum, certumst pér-
sequi

aút perire. GE. Dí bene uortant quód agas: pede-
temptím tamen.

AN. Víde siquid opis pótes adferre huic. GE. 'Sí-
quid?' quid? AN. Quaere óbsecro:

néquid plus minúsue faxit, quód nos post pigeát, Geta.

555 GE. Quaéro. AN. Saluos ést, ut opinor. GE. Vérum
enim metuó malum.

AN. Nóli metuere: úna tecum bóna mala tolerábimus.

GE. Quántum opus est tibi argénti, loquere. PH.
Sólae trigintá minae.

GE. Tríginta? hui, percárast, Phaedria. PH. Ístaec
uero úlis est.

GE. Áge age, inuentas réddam. PH. O lepidum. GE.
Aufér te hinc. PH. Iam opust. GE. Iám ferēs:

560 [to *Antipho*] séd opus est mihi Phórmionem ad
hánc rem adiutorém dari.

PH. Praéstost: audacíssume oneris quíd uis inpone,
écferet:

sólus est homo amíco amicus. GE. Eámus ergo ad
eum ócius.

AN. Númquid est quod operá mea uobis ópus sit? GE.
Nil: uerum ábi domum

ét illam miseram, quam égo nunc intus scío esse
exanimatám metu,

565 cónsolare. Céssas? AN. Nil est aéque quod faciám
lubens. [*exit Antipho.*]

PH. Quá uia istuc fácies? GE. Dicam in ítinere:
hinc modo te ámove. [*Exeunt omnes.*]

552 -temptim so codd. exc. *pedetēti* F. 555 AN. inserted
by Koch e coni. 559 o lepidum A. caput add rell.

561 PH. A. AN. rell. feret A. et feret rell. ecferet Guli-
elmius. 566 itinere libri. itere Bentl. q. v. and Heaut. 271.

ACTVS IV.

DEMIPHO. CHREMES.

SENES II.

DE. Quid? Quá profectus caúsa hinc es Lemnúm, **IV** 1
Chreme,

addúxtin tecum fíliam? CH. Non. DE. quíd ita non?

CH. Postquám uidet me eius máter esse hic diútius,
simul aútem non manébat aetas úrginis 570

meam néclegentiam: ípsam cum omni fámilia
ad mé profectam esse aíbant. DE. Quid illic tám diu
quaeso ígitur commorábare, ubi id audíeras?

CH. Pol mé detinuit mórbus. DE. Vnde? aut quí?

CH. Rogas?

Senéctus ipsast mórbus. Sed uenísse eas 575
saluás audiui ex naúta qui illas uéxerat.

DE. Quid gnáto optigerit me ábsente, audistí, Chreme?

CH. Quod quídem me factum cónsili incertúm facit.

Nam hanc cóndicionem síquoí tulero extrário,
quo páeto aut unde míhi sit dicundum órđinest. 580

Te míhi fidelem esse aéque atque egomet súm mihi
scibam: ille si me aliénus adfiném uolet,

567 Chreme **A** [*Charmide* libri Trin. 617]. -es Edd. 573
audieras **ADG.** audiu-rell. 577 audisti **A.** audistin rell.
Chreme **ABCFP.** 579 condici- **ACDG.** condit- **BEFP.**

tacébit, dum intercédet familiáritas:

sin spréuerit me, plús quam opus est scitó sciet,
 585 uereórque ne uxor áliqua hoc resciscát mea:
 quod sí fit, ut me excútiam atque egrediár domo,
 id réstat: nam ego meórum solus súm meus.

DE. Scio ita ésse: et istaec míhi res sollicitúdinist:
 neque ádeo defitíscam umquam experírier,
 590 donéc tibi id quod póllicitus sum effécero.

GETA. DEMIPHO. CHREMES.

SERVOS.

SENES II.

GE. [*To himself.*] Ego hóminem callidiórem uidi
 néminem

quam Phórmionem. Vénio ad hominem, ut dícerem
 argéntum opus esse et íd quo pacto fíeret.

Vix dúm dimidium díxeram, intelléxerat:
 595 gaudébat: me laudábat: quaerebát senem.

Dis grátias agébat, tempus síbi dari,
 ubi Phaédriae esse osténderet niló minus
 amícum sese quam Ántiphoni. Hominem ád forum
 iussi ópperiri: eo me ésse adducturúm senem.

600 Sed eccum ípsum. Quis est ultérior? attat Phaédriae
 pater uénit. Sed quid pértimui autem bélua?
 an quía quos fallam pro úno duo sunt míhi dati?
 commódius esse opínor duplici spe útier.

Petam hínc unde a primo ínstítui: is si dát, sat est:
 605 si ab eó nil fiet, tum hínc adoriar hópitem.

589 *Neque adeo defitiscar umquam experirier* A. Alii aliter
 vs. disponunt. 597, 598 *esse*—*sese* reversing order of codd.

sese—*esse* Lachm. Lucr. p. 161.

598 *se esse* Bentl.

604 *insti* A [= *institi*].

ANTIPHO. GETA. CHREMES. DEMIPHO.
ADVLESCENS. SERVOS. SENES II.

AN. [*aside*] Expécto quam mox récipiat sesé Geta. IV 3
sed pátruom uideo cūm patre astantem. Eí mihi,
quam tímeo, aduentus hūius quo inpellát patrem.

GE. [*aside*] Adíbo hosce : [*advancing*] o salve, nóster
Chreme. CH. Salué, Geta.

GE. Veníre saluom uólup est. CH. Credo. GE. 61c
Quid ágitur?

CH. Multa áduenienti, ut fít, noua hic complúria.

GE. Ita. De Ántiphone audístin quae facta? CH.
Ómnia.

GE. Tun díxeras huic? fácinus indignúm, Chreme,
sic cícumiri! DE. Id cum hóc agebam cómmodum.

GE. Nam hercle égo quoque id quidem ágitans mecum 61c
sédulo

inuéni, opinor, rémedium huic rei. CH. Quíd, Geta?

DE. Quod rémedium? GE. Vt abii ábs te, fit forte
óbuam

mihi Phórmio. CH. Qui Phórmio? DE. Is qui
istám. CH. Scio.

GE. Visúmst mi, ut eius tétemptarem senténtiam.

prendo hómīnem solum: 'quór non' inquam 'Phór- 62c
mio,

uidés, inter nos síc haec potius cūm bona
ut cómponamus grátia quam cūm mala?

609 Bentr. as text. *salve* om. libri.

610 *uolup* AC*.

uolupe BDE¹.

613 *Chreme* libri.

618 Z. (i.e. De.) A.

GE. rell.

621 *uidemus* om. sic Bentr.

erus liberalis est et fugitans litium:

nam ceteri quidem hercle amici omnes modo

525 uno ore auctores fuere, ut praecipitem hanc daret.'

AN. [*aside*] Quid hic coeptat aut quo euadet hodie?

GE. 'An legibus

daturum poenas dices, si illam eiecerit?

iam id exploratumst: eia, sudabis satis,

si cum illo inceptas homine: ea eloquentiast.

630 Verum pono esse uictum eum: at tandem tamen

non capitis ei res agitur, sed pecuniae.'

Postquam hominem his uerbis sentio mollirier,

'Soli sumus nunc hic' inquam: 'eho, dic quid uis

dari

tibi in manum, ut erus his desistat litibus,

635 haec hinc facessat, tu molestus me sies?'

AN. [*aside*] Satin illi di sunt propitii? GE. 'Nam

satis scio,

si tu aliquam partem aequi bonique dixeris,

ut est ille bonus uir, tria non commutabitis

uerba hodie inter uos.' DE. Quis te istaec iussit

loqui?

640 CH. Immo non potuit melius peruenirier

eo quo nos uolumus. AN. [*aside*] Occidi. DE.

Perge eloqui.

GE. A primo homo insanibat. CH. Cedo quid pos-

tulat?

GE. Quid? nimium quantum. CH. Quantum? dic.

GE. Siquis daret

630 pono A. -e rell.

631 eius libri. ei Bentl.

643

quantum licuit A. q. libuit rell. text Palm. w. Cels. ap. Charis. p. 185.

taléntum magnum. DE. Immó malum hercle: ut
níl pudet!

GE. Quod díxi adeo eĩ: ‘quaéso, quid si filiam
suam únicam locáret? parui ré-tulit
non súscepisse: inuéntast quae dotém petat.’
Vt ad paúca redeam ac míttam illius inéptias,
haec dénique eius fuít postrema orátio:
‘ego’ ínquit ‘a princípíio amíci filiam,
ita ut aéquom fuerat, uólui uxorem dúcere.
Nam míhi uenibat ín mentem eius incómodum,
in séruitutem paúperem ad ditém dari.
Sed mi ópus erat, ut apérte tibi nunc fábular,
aliquántulum quae adférret, qui dissóluerem
quae débeo: et etiám nunc, si uolt Démípho
dare quántum ab hac accípíio, quae sponsást mihi,
nullám mihi malim quam ístanc uxorém dari.’

AN. [*aside*] Vtrúm stultitia fácere ego hunc an málitia
dicám, scientem an ínprudentem, incértus sum.

DE. Quid si ánimam debet? GE. ‘Áger oppositus
pígnori

ób decem minas est’ ínquit. DE. Age age, iam
ducát: dabo.

GE. ‘Aedículae item sunt ób decem alias.’ DE. Oíeĩ,
nimiúmst. CH. Ne clama: pétito *illasce* a mé
decem.

GE. ‘Vxóri emunda ancíllulast: tum plúscula
supelléctile opus est: ópus est sumptu ad núptias:
his rébus sane póne’ ínquit ‘decém minas.’

652 *ueniebat libri. incommodi Bentl.* 664 *pétito hasce*
libri. repetito hasce Fl. Dz. pétito illasce Bentl. 667 *so A.*
his rebus ínquit pone sane alias decem Bentl. Luchs.

DE. Sescéntas proinde scríbito iam míhi dicas:

nil do: ímpuratus me ílle ut etiam inrídeat?

670 CH. Quaeso, égo dabo, quiésce: tu modo fílius
fac ut íllam ducat, nós quam uolumus. AN. [*aside*]

Eí mihi,

Geta, óccidisti mé tuis falláciis.

CH. Mea caúsa eicitur: mé hoc est aequom amíttre.

GE. 'Quantúm potest me cértiorem' inquit 'face,

675 si illám dant, hanc ut míttam: ne incertús siem:
nam illí mihi dotem iám constituerúnt dare.'

CH. Iam accépiat: illis répudium renúntiet:

hanc dúcat. DE. Quae quidem illi res uortát male.

CH. Oppórtune adeo argéntum nunc mecum áttuli,

680 fructúm quem Lemni uxóris reddunt praédia:
inde súmam: uxori tibi opus esse díxero.

[*Exeunt senes.*]

IV 4 AN. Geta. GE. Hém. AN. Quid egisti? GE. É-
munxi argentó senes.

AN. Satin ést id? GE. Nescio hércle, tantum iússus sum.

AN. Eho, uérbero, aliud míhi respondes ác rogo?

685 GE. Quid érgo narras? AN. Quid ego narrem? operá
tua

ad réstim mi quidé[m] res redit planíssume.

ut té quidem omnes di deae, superi ínferi

malis exemplis pérđant! em, siquíd uelis,

huic mándes qui te ad scópulum e tranquillo aúferat.

674 *potest A. potes* rell. 682 *em* Dz. 687 So Bentr.

Ut te quidem di deaeque omnes superi atque inferi Fl. &c.
atque om. libri. 689 *huic mandes qui te ad scopulum e tran-*

quillo auferat E marg. and XI. cent. hand in F marg. *huic*
mandes quod quidem recte curatum uelis rell.

quid mínus utibile fuít quam hoc ulcus tángere 690
aut nóminare uxórem? iniectast spés patri
posse íllam extrudi. Cédo nunc porro, Phórmio
dotém si accipiet, úxor ducendást domum,
quid fiet? GE. Non enim dúcet. AN. Noui [*sar-*
castically]. Céterum

quom argéntum repetent, nóstra causa scílicet 695
in néruom potius íbit! GE. Nil est, Ántipho,
quin mále narrando póssit deprauárier.

Tu id quód bonist excérpis, dicis quód malist.
Audí nunc contra: iám si argentum accéperit,
ducendást uxor, út ais: concedó tibi: 700
spatiúm quidem tandem ádparandi núptias,
uocándi, sacrificándi dabitur paúlulum.

Intérea amici quód polliciti súnť dabunt:
inde íste reddet. AN. Quam óbrem? aut quid
dicét? GE. Rogas?

‘quot rés postilla mónstra euenerúnť mihi! 705
intro íť in aedis áter alienús canis:
anguís *in* inpluuium décidit de tégulis:
gallína cecinit: interdixit háriolus:
harúspex uetuit: ánte brumam autém noui
negóťi incipere * * * * *
* * * quae causast iustíssuma.’ 710

690 *uolnus* A*. *ulcus* rell. Donat. in lemm. and Eugraph.
701 *-as nuptias* A. *-is nuptiis* rell. *-i nuptias* Umpf. Dz.
705 *quod* A. 707 *per inpl-* libri. *in inpl-* Guyet. 709
harisp- A. Fl. saw that between *incipere*—*quae* two hemistichs
are wanting. *Negoti nihil incipere causa est sontica* Bentl.

Haec fient. AN. Vt modo fiant! GE. Fient: me uide.

Pater éxit: abi, dic ésse argentum Phaédriae.

[*Exit An.*]

DEMIPHO. CHREMES. GETA.

SENES II. SERVOS.

IV 5 DE. Quiétus esto, inquam: égo curabo néquid uerborúm duit.

Hoc témere numquam amíttam ego a me, quín mihi testis ádhibeam:

715 quoi dem ét quam obrem dem, cómmemorabo. GE. [*aside*] Vt caútus est, ubi níl opust.

CH. Atque íta opus factost: ét matura, dúm lubido eadem haéc manet:

nam si áltera illacc mágis instabit, fórsitan nos reíciat.

GE. [*aloud*] Rem ipsám putasti. DE. Dúc me ad eum ergo. GE. Nón moror. CH. Vbi hoc égeris,

transíto ad uxorém meam, ut conuéniat hanc prius quam hínc abit.

720 Dicát eam dare nos Phórmioni núptum, ne suscénseat:

et mágis esse illum idóneum, qui ipsí sit familiárior: nos nóstro officio nón digressos ésse: quantum is uóluerit

datum ésse dotis. [*Exit Geta.*] DE. Quíd tua malum id ré fert? CH. Magni, Démipho.

non sátiſ est tuom te offícium fecisse, íd si non fama
ádprobat :

uolo ipsíus [quoque] haec uoluntáte fieri, né se 725
iectam praédicet.

DE. Idem égo istuc facere póssum. CH. Mulier mú-
lieri magis cónuenit.

DE. Rogábo. [*Exit De.*] CH. Vbi illas núnc ego
reperíre possim, cógito.

SOPHRONA. CHREMES.

NUTRIX. SENEX.

[*Both think aloud till 730.*]

So. Quid agam? quem mi amicum inueniam mísera? IV 6
aut quo consília haec referam?

aút unde auxiliúm petam?

nám uereor, era ne ób meum suasum indígna iuiuria 730
ádficiatur:

íta patrem adulescéntis facta haec tólerare audió uio-
lenter.

CH. Nám quae haec anus est, éxanimata a frátre quae
egressást meo?

So. Quod ut fácerem egestas me ímpulit, quom scírem
infirmas núptias

hasce ésse, ut id consúlerem, interea uíta ut in tutó -
foret.

CH. Cérte edepol, nisi me ánimus fallit aút parum pro- 735
spíciunt oculi,

724 *facere* Bentl. *si non id libri. id si non Guyet.* 725
qu- nol- h- libri. quoque suspected by Fleck.

meaē nutricem gnātae uideo. So. Néque ille inuestigátur. CH. Quid ago?

So. Qui ést eius pater. CH. Ádeo, maneo, dum haéc quae loquitur mágis cognosco?

So. Quód si eum nunc reperíre possim, níl est quod uereár. CH. East ipsa:

cónloquar. So. Quis hic lóquitur? CH. Sophrona.

So. Ét meum nomen nóminat?

740 CH. Réspice ad me. So. Di óbsecro uos, éstne hic Stilpo? CH. Nón. So. Negas?

CH. Cóncede hinc a fóribus paulum istórsum sodes, Sóphrona.

Ne me ístoc posthac nómine appellássis. So. Quid? non óbsecro es

quem sémper te esse díctitasti? CH. St'. So. [*glancing at Ch.'s house*] Quid has metuís foris?

CH. Conclúsam hic habeo uxórem saeuam. Vérum istoc me nómine

745 eo pérperam olim díxi, ne uos fórte imprudentés foris

effúttiretis átque id porro aliqua úxor mea rescísce-ret.

So. Istóc pol nos te hic ínuenire míserae numquam pótuimus.

CH. [*points to De.'s house*] Eho díe mihi, quid reí tibist cum fámilia hac unde éxis?

ubi illaé sunt? So. Miseram me. CH. Hém, quid est? uiuóntne? So. Viuit gnáta.

Matrem ipsam ex aegritudine hac miseram mors 750
consecutast.

CH. Malfactum. So. Ego autem, quae essem anus
deserta egens ignota,

ut potui nuptum virginem locavi huic adulescenti,
harum qui est dominus aedium. CH. Antiphonin?
So. Em, istic ipsi.

CH. Quid? duasne is uxores habet? So. Au, unam
ille quidem hanc solam.

CH. Quid illam alteram quae dicitur cognata? So. 755
Haec ergost. CH. Quid ais?

So. Composito factumst, quo modo hanc amans habere
posset

sine dote. CH. Di nostram fidem, quam saepe forte
temere

eveniunt quae non audeas optare! offendi adveniens
quocum uolebam et ut uolebam conlocatam *gnatam*:
quod nos ambo opere maximo dabamus operam ut 760
fieret,

[sine nostra cura, maxima sua cura [hic] solus
fecit.]

So. Nunc quid opus facto sit uide: pater adulescentis
uenit

eumque animo iniquo hoc oppido ferre aiunt. CH.
Nil periclist.

750 hac A. rel. om. 753 isti libri. isti inquam Bentl.

754 habet om. Bentl.

759 conl. amari

A. coll. filiam rel. conl. gnatam Faern. filiam locatam
Bentl. 761 'Hic us. a mala manu est' Bentl. haec libri

(A. om.). hic Donat. suggests.

Sed pér deos atque hómines meam esse hanc cáue
resciscat quísquam.

765 So. Nemo é me scibit. Cui. Séquere me : intus cétera
audiémus. [*Exeunt.*]

765 *e A.* *ex* *rell.* *audies* libri. *audiemus* Bentl. *audietis*
Weise and Kayser. *quae restant.* Fl.

ACTVS V.

DEMIPHO. GETA.
SEXEX. SERVOS.

DE. Nostrápte culpa fácimus ut malís expediat ésse, V 1
dum nímium dici nós bonos studémus et benígnos.

Ita fúgias ne praetér casam, quod áiunt. Nonne
id sát erat,

accípere ab illo iniúriam? etiam argéntumst ultro
obiéctum,

ut sít qui uiuat, dum áliud aliquid flágiti confíciat. 770

GE. Planíssume. DE. Is nunc praémiumst, qui récta
praua faciunt.

GE. Veríssume. DE. Vt stultíssume quidem illí rem
gesserímus.

GE. Modo ut hóc consilio póssiet discédi, ut istam
dúcat.

DE. Etiámne id dubiumst? GE. Haúd scio hercle, ut
homóst, an mutet ánimum.

DE. Hem, mútet autem? GE. Néscio : uerúm, si 775
forte, díco.

766 *malis* A(?)CG. *malos* rel.
Trin. 17. 774 *hauscio* Fl.

771 *is* Ritschl. *i* at

DE. Ita fáciam, ut frater cénsuit, ut uxórem eius huc addúcam,

cum ista út loquatur. Tú, Geta, abi prae : núntia hanc uentúram. [*Exit Dem.*]

GE. [*solus*] Argéntum inuentumst Phaédriae: de iúrgio silétur.

Prouísumst, ne in praeséntia haec hinc ábeat: quid nunc pórro?

780 quid fiet? in eodém luto haesitás: uorsuram sólues, Geta: praesens quod fuerát malum in diem ábiit: plagae créscunt,

nisi próspicis. Nunc hínc domum ibo ac Phánium edocébo,

Nequíd uereatur Phórmionem aut *huius* orationem.

[*Pointing to Nausistrata who enters with Dem. : exit Geta.*]

DEMIPHO. NAVSISTRATA.

SENEX. MYLIER.

V 2 DE. Age dum, út soles, Nausístrata, fac illa út place-
tur nóbis,

785 ut suá uoluntate íd quod est faciúndum faciat.
NA. Fáciam.

DE. Paritér nunc opera me ádiuuas, ac ré dudum opituláta es.

776 *ut*, bracketed by Wagn. 777 *prae*: *nu-* divided by Palm. 780 *uorsuram* libri. -*a* old conj. Guyet h. l.

783 *eius* libri. *huius* Bothe. *senis* Palm. *Ne quid uereatur Naustratam neque eius orationem* Bentl. 786 *adiuues* A.

-*as* w. codd. Bentl.

NA. Factúm uolo : ac pol mínus queo uiri cúlpa, quam me dígnumst.

DE. Quid aútem ? NA. Quia pol meí patris bene pártá indiligénter

tutátur : nam ex is praédiis talénta argenti bína

statím capiebat: uír uiro quid praéstát ! DE. Binan ⁷⁹⁰ quaéso ?

NA. Ac rébus uilióribus multó talenta bína. DE. Hui.

NA. Quid haéc uidentur ? DE. Scílicet. NA. Virúm me natum uéllem :

ego osténderem, DE. Certó scio. NA. Quo pácto...

DE. Parce sódes,

ut póssis cum illa, né te adulescens múlter defetíget.

NA. Faciam út iubes: sed meúm uirum abs te exíre uideo.

CHREMES. DEMIPHO. NAVSISTRATA.

SENES II.

MVLIER.

CH. Ehem, Démipho, V 3

iam illí datumst argéntum ? DE. Curaui ílico. CH. ⁷⁹⁶

Nollém datum.

[aside] Ei, uídeo uxorem : paéne plus quam sát erat.

DE. Quor nollés, Chremes ?

CH. Iam récte. DE. Quid tu ? ecquíd locutu's cum ístac, quam obrem hanc dúcimus ?

787 at Dz.

790 st. cap. libri. cap. sta. Bentr. w. Non.

hem uir libri praeter A.

791 multo tamen libri. Bentr.

destroys multo.

792 natu A*.

794 defet- libri.

798

locutu's cum istac Umpf. and Dz.

- CH. Transégi. DE. Quid ait tándem? CH. Abduci
 nón potest. DE. Qui nón potest?
- 800 CH. Quia utérque utrique est córdi. DE. Quid istuc
 nóstra? CH. Magni: praéterhac
 cognátam comperi ésse nobis. DE. Quid? deliras.
 CH. Síc erit:
 non témere dico: rédii mecum in mémoriam. DE.
 Satin sánus es?
- NA. Au óbsecro, uide ne ín cognatam pécces. DE.
 Non est. CH. Né nega:
 patris nómen aliud díctumst: hoc tu errásti. DE.
 Non norát patrem?
- 805 CH. Norát. DE. Quor aliud díxit? CH. Num-
 quamne hódie concedés mihi
 neque intélleges? DE. Si tú nil narras? CH.
 Pérdis. NA. [*to Dem.*] Miror qui hóc siet.
- DE. [*to Naus.*] Equidem hércle nesció. CH. Vin
 scire? at íta me scruct Iúppiter,
 ut própior illi, quam égo sum ac tu, homo némost.
 DE. Di uostrám fidem:
 eámus ad ipsam: una ómnis nos aut scíre aut nescire
 hóc uolo. CH. A.
- 810 DE. Quid ést? CH. Ítan paruat míhi fidem esse apúd
 te! DE. Vin me crédere?
 vin sátis quaesitum mi ístuc esse? age, fiat. Quid?
 illa fília
 amíci nostri quíd futurumst? CH. Récte. DE.
 Hanc igitur míttimus?

800 *praeterhac* AG. *praeter haec* rell.

802 *redi* libri.

804 *aliut* A.

806 *perdis* AD*.

pergis rell.

quid hoc

siet, quid hoc est libri. quid siet Fl.

CH. Quid ni? DE. Ílla maneat? CH. Síc. DE. Ire igitur tibi licet, Nausístrata.

NA. Sic pól commodius ésse in omnis árbitor, quam ut coéperas,

manére hanc; nam perlíberalis uísast, quom uidí, 815 mihi. [*Exit Na.*]

DE. Quid istúc negotist? CH. Iámne operuit óstium?

DE. Iam. CH. O Iúppiter,

di nós respiciunt: gnátam inueni núptam cum tuo filio. DE. Hem,

quo pácto potuit? CH. Nón satis tutus ést ad narrandum híc locus.

DE. At tu íntro abi. CH. Heus, ne filii quidem hoc nóstri resciscánt uolo. [*Exeunt.*]

ANTIPHO.

ADVLESCENS.

Laetús sum, ut meae res sése habent, fratri óptigisse V 4 quód uolt.

Quam scítumst, eius modí parare in ánimo cupidi- 821 tates,

quas, quóm res aduorsaé sient, pauló mederi póssis!

hic símul argentum répperit, curá sese expedíuit:

ego núllo possum rémedio me euólueré ex his túrbis, quin, si hóc celetur, ín metu, sin pátefit, in probró 825 sim.

Neque mé domum nunc réciperem, ni mi éssét spes osténta

818 *pacto A. p- id rell.*

820 *ut A &c. later codd.*

ut ut.

Huiúsce habendae. Séd ubi nam Getam ínuenire
possim ?

[ut rogem, quod tempus conueniundi patris me
capere suadeat.]

PHORMIO. ANTIPHO.

PARASITVS. ADVLESCENS.

V 5 PH. [*aside*] Argéntum accepi, trádidi lenóni : abduxi
múliorem,

830 curáui propria ut Phaédria poterétur : nam emissást
manu.

Nunc úna mihi res étiam restat quae ést conficiunda,
ótium

ab sénibus ad potándum ut habeam : nam áliquot
hos sumám dies.

AN. Sed Phórmios : quid aís ? PH. Quid ? AN.
Quid nam núnc facturust Phaédria ?

quo pácto satietátem amoris aít se uelle absúmere ?

835 PH. Vicíssim partis tuás acturus ést. AN. Quas ?

PH. Ut fugitét patrem.

Te suás rogauit rúrsum ut ageres, causám ut pro se
díceres.

Nam pótaturus ést apud me. Ego me íre senibus
Súnium

dicam ád mercatum, ancíllulam emptum dúdum
quam dixít Geta :

827 *habendae libri.* -di Bentr.
ueniundi patris mi tempus iubeat Bentr.

828 *Rogem quod con-*
ueniundi patris mi tempus iubeat Bentr. 832 *aliquod A.*

835 *suom patrem Fl.* [*suom is perhaps designed to avoid the
verse accent on est.*]

ne, quom híc non uideant, mé conficere crédant argentúm suom.

Sed óstium concrépuit abs te. AN. Víde quis egreditúr. PH. Getast.

GETA. ANTIPHO. PHORMIO.
SERVOS. ADVLESCENS. PARASITVS.

GE. O fortuna, o fórs fortuna, quántis commoditatibus, V 6
quám subito meo ero Ántiphoni ope uóstra hunc
onerastís diem !

AN. [*aside*] Quid nam hic sibi uolt? GE. Nósque
amicos éius exonerastís metu !

séd ego nunc mihi césso, qui non úmerum hunc
onero pállio

ádque hominem propero ínuenire, ut haéc quae con- 845
tigerínt sciat.

AN. [*to Phormio*] Núm tu intellegis, híc quid narret ?

PH. Núm tu ? AN. Nil. PH. Tantúndem ego.

GE. Ád lenonem hinc íre pergam : ibi núnc sunt.

AN. Heus, Geta. GE. Ém tibi.

Núm mirum aut nouómst reuocari, cúrsum quom
institerís ? AN. Geta.

GE. [*aside*] Pérgit hercle : [*aloud*] númquam tu odio
tuó me uinces. AN. Nón manes ?

GE. Vápula. AN. Id quidem tíbi iam fiet, nísi re- 850
sistis uérbero.

840 *qui egreditur, quis egrediatur libri. qui egrediatur Fl.*
845 *adque libri.* 848 Bothe gives AN. whole vs. 850
In some recent codd. and old edd. enlarged to GE. *Vapulabis*

GE. Fámiliariórem oportet ésse hunc : minitatúr malum.

Séd isne est quem quaero án non? ipsust. Cón-gredere actutúm. AN. Quid est?

GE. Ó omnium, quantum ést qui uiuont, hómo hominum ornatíssume :

nám sine controuórsia ab dis sólus diligere, Ántipho.

855 AN. Íta uelim : sed quí istuc credam ita ésse mihi dicí uelim.

GE. Sátine est si te délibutum gaúdio reddo? AN. Énicas.

PH. Quín tu hinc pollicitátiones aúfer et quod férs cedo. GE. Oh,

tú quoque aderas, Phórmio? PH. Aderam : séd tu cessas? GE. Áccipe, em :

[to Ph.] Út modo argentúm tibi dedimus ápod forum, rectá domum

860 súmus profecti : [to An.] intérea mittit érus me ad uxorém tuam.

AN. Quam ób rem? GE. Omitto próloqui : nam níl ad hanc rem est, Ántipho :

úbí in gynaeceum íre occipio, púer ad me adcurrít Mida,

póne adprendit pállio, resupínat : respició, rogo

quam ób rem retineát me : ait esse vétitum intro ad eram accédere.

curialis uernula est qui me uocat. AN. Id tibi quidem iam fies, nisi resistis uerbero.

853 homo hom- A. hominum h- rell. 858 em A &c. en Fl.

‘Sóphrona modo frátrem huc’ inquit ‘sénis intro- 865
duxít Chremem’

eúmque nunc esse íntus cum illis: hóc ubi ego audiui,
ád foris

súspenso gradú placide ire pérrexí, accessi, ástiti,
ánimam compressi, aúrem admovi: ita ánimum coepi
atténdere,

hóc modo [*with a gesture*] sermónem captans. AN.

Eú, Geta. GE. Hic pulchérillum

fácinus audiui: ítaque paene hercle éxclamaui gaúdío. 870
AN. Quód? GE. Quod nam arbitráre? AN. Nescio.

GE. Átqui mirificíssimum:

pátruos tuos est páter inuentus Phánio uxóri tuæ.
AN. Quíd ais? GE. Cum eius consuéuit olim mátre
in Lemno clánculum.

PH. Sómniū: utin hæc ígnoraret suóm patrem? GE.
Aliquid crédito,

Phórmio, esse caúsac: sed me cénser potuisse ómnia 875
íntelligere extra óstium, íntus quæ ínter sese ipsi
égerint?

AN. Átque ego quoque inaúdiui illam fábulam. GE.
Immo etiám dabo

quó magis credas: pátruos interea índé huc egreditúr
foras;

haúd multo post cúm patre idem récipit se intro
dénuo:

áit uterque tibi potestatem éius adhibendaé dari: 880

873 AN. hem, q- a- BCDEP. 877 AN. A. PH. CDP
[v. Bentr. ad h. l.] atque ego quoque inaúdiui A*. Atque hercle
ego quoque ill- audiui Fl. w. late codd. 880 eius adhibendae
dari A. eius habendi se dare Bentr.

dénique ego missús sum, te ut requírerem atque ad-
dúcerem.

AN. Quín ergo rape mé: quid cessas? GE. Fécero.

AN. O mi Phórmio,

uále. PH. Vale, Antiphó. Bene, ita me dí ament,
factum. Gaúdeo. [*Exeunt Ge. et An.*]

PHORMIO.

PARASITVS.

V 7 Tantám fortunam de ínprouiso esse hís datam !

885 Summa éludendi occasíost mihi núnc senes
et Phaédriæ curam ádimere argentárium,
ne quoíquam suorum aequálium suppléx siet.
Nam idem hóc argentum, ita út datumst, ingrátíis
ei dátum erit: hoc qui cógam, re ipsa répperi.

890 Nunc géstus mihi uoltúsque est capiundús nouos.
Sed hínc concedam in ángiportum hoc próximum,
inde hísce ostendam me, úbi erunt egressí foras.
Quo me ádsimularam ire ád mercatum, nón eo.

DEMIPHO. CHREMES. PHORMIO.

SENES II. PARASITVS.

V 8 DE. Dis mágnas merito grátias habeo átque ago,

895 quando éuenere haec nóbis, frater, prospere.

881 *missús sum* ABCEP Wagn. (in comment.). *sum míssus*
D and Edd. 882 (at end) *em* late codd. 883 *gaudeo*.
gaudeo Bentl. &c. *plaudite* Guyet, here ending the play.

CH. [*aside to De.*] Estne ita uti dixi liberalis? DE.
Óppido.

Quantúm potest, nunc.cónueniundust Phórmio,
prius quám dilapidat nóstras trigintá minas
ut aúferamus. PH. Démiphonem sí domist
uisam, út quod... DE. Ad nos ád te ibamus, 900
Phórmio.

PH. De eadem hác fortasse caúsa? DE. Ita hercle.

PH. Crédidi:

quid ád me ibatis? rídiculum: uerebámini
ne nón id facerem quód recepissém semel?
heus, quánta quanta haec méa paupertas ést, tamen
adhúc curauí unum hóc quidem, ut mi essét fides. 905
Idque ádeo uenio núnútiatum, Démípho,
parátum me esse: ubi uóltis, uxorém date.
Nam omnís posthabuí míhi res, ita uti pár fuit,
postquám id tanto opere uós uelle animum aduór-
teram.

DE. At híc dehortatus ést me, ne illam tíbi darem: 910
'nam quí erit rumor pópuli' inquit, 'si id féceris?
olím quom honeste pótuít, tum non ést data:
nunc eam extrudi túrpest': ferme eadem ómnia
quae túte dudum córam me incusáueras.

PH. Satís superbe inlúditis me. DE. Quí? PH. Ro- 915
gas?

quia ne álteram quidem íllam potero dúcere:
nam quó redibo ore ád eam quam contémpserim?

896 *ut libri. uti Benth.* [This vs., in codd. 906, placed here by Fl. Umpf., retains old order.] 898 *dilapidat A C* F. -et rell.* 900 *ad libri.* 906 *adeo A. ad uos rell.*
911 *r- populi in- s- i- f- libri. rumor, inquit, id si Fl.* 913
eam nunc A. nunc uiduam rell.

CH. [*prompting Dem.*] ‘Tum autem Ántiphonem uideo
ab sese amittere

inuítum eam’ inque. DE. -Tum aútem uideo fílium
920 inuítum sane múliorem ab se amittere.

Sed tránsi sodes ad forum atque illúd mihi
argéntum rursum iúbe rescribi, Phórmio.

PH. Quodne égo discripsi pórro illis quibus débui?

DE. Quid igitur fiet? PH. Sí uis mi uxorem dare,

925 quam déspondisti, dúcam: sin est út uelis
manére illam apud te, dós hic maneat, Démipho.

Nam nón est aequom mé propter uos décipi,
quom ego uóstri honoris caúsa repudium álterae
remíserim, quae dótis tantundém dabat.

930 DE. In ín malam rem hinc cum ístac magnificéntia,
fugitiue? etiam nunc crédis te ignorárier

aut túa facta adeo? PH. Inrítor. DE. Tune hanc
dúceres,

si tíbi daretur? PH. Fác periculum. DE. Ut fílius
cum illa hábitet apud te, hoc uóstrum consiliúm fuit.

935 PH. Quaeso quid narras? DE. Quín tu mi argentúm
cedo.

PH. Immo uéro uxorem tú cedo. DE. In ius ámbula.

PH. Enim uéro si porro ésse odiosi pérgitis...

DE. Quid fácies? PH. Egone? Vós me indotatis modo
patrócinari fórtasse arbitrámini:

940 etiám dotatis sóleo. CH. Quid id nostrá? PH. Nihil.

Hic quándam noram, quóiús uir uxorem.... CH. Hém.

DE. Quid est?

930 *i A &c. in CP.* 932 *facta.* PH. *adeo inritor Dz.*

936 *in ius? en- v- libri.* Benl. corr.

PH. Lemni hábuit aliam: CH. Núllus sum. PH. Ex
qua fíliam

suscépit: et eam clam éducat. CH. Sepúltus sum.

PH. Haec ádeo ego illi iam denarrabo. CH. Óbsecro,
ne fácias. PH. Oh, tune ís eras? DE. Ut ludós 945
facit.

CH. Missúm te facimus. PH. Fábulae. CH. Quid
uís tibi?

argéntum quod habes cóndonamus te. PH. Aúdio.

Quid uós malum ergo mé sic ludificámini

inépti uostra púerili *inconstántia*?

noló uolo: uolo nólo rursum: cápe cedo: 950

quod díctum, indictumst: quód modo erat ratum, ín-
ritumst.

CH. Quo pácto aut unde haec híc rescíuit? DE. Néscio,
nísi mé dixisse némini certó scio.

CH. Monstri, íta me di ament, símile. PH. [*aside*]

Inieci scrúpulum. DE. [*to Chrem.*] Hem,

hicíne ut a nobis hóc tantum argenti aúferat 955

tam apérte inídens? émorí hercle sátius est.

animó uirili praésentique ut sís para.

Vidés tuom peccátum esse elatúm foras

neque iam íd celare pósse te uxorém tuam:

nunc quód ipsa ex aliis aúditura sít, Chreme, 960

íd nósmet indicáre placabílius est.

Tum hunc ímpuratum póterimus nostró modo

ulcésci. PH. [*aside*] Attat, nísi mi prospicio, haéreo.

Hí gládiatorio ánimo ad me adfectánt uiam.

CH. At uéreor ut placári possit. DE. Bóno animo es: 965

ego rédigam uos in grátiam, hoc fretús, Chreme,
quom e médio excessit únde haec susceptást tibi.

PH. Itane ágitis mecum? sátis astute adgrédimini.

Non hércle ex re istius me ínstigasti, Démipho.

970 Aín tu? úbi quae lubitum fúerit peregre féceris

neque huíus sis ueritus féminae primáariae,

quin nóuo modo eĩ fáceres contuméliam,

ueniás nunc precibus laútum peccatúm tuom?

hisce égo illam dictis íta tibi incensám dabo,

975 ut né restinguas, lácrumis si extilláueris.

DE. Tantán adfectum quémquam esse hominem au-
dácia!

— non hóc publicitus scélus hinc asportárier

in sólas terras! CH. Ín id redactus súm loci,

980 ut quíd agam cum illo nésciam prorsum. DE. Égo
scio:

in iús eamus. PH. [*making for Ch.'s house*] Ín ius?
huc, siquíd lubet.

CH. Adséquere, retine, dúm ego huc seruos éuoco.

DE. [*trying to seize Ph.*] Enim néquèò solus: ádcurre

PH. [*Ch. comes to the rescue and strikes Ph.*]

Una iniúriast

tecúm. DE. Lege agito ergo. PH. Álterast tecúm,
Chreme.

985 DE Rape hunc. PH. Sic agitis? énim uero uocést
opus:

Nausístrata, exi. CH. Os ópprime. DE. Inpurúm
uide

quantúm ualet. PH. Nausístrata, inquam. CH.

Nón taces?

976 *malum quod isti di deaeque omnes duint* = Mostell. 655.

982 DE., 983 CH. BCDP.

PH. Taceám? DE. Nisi sequitur, púgnos in uentrem íngere.

PH. Vel *óculum* exculpe: est úbi uos ulciscár probe.

NAVSISTRATA.	CHREMES.	DEMIPHO.	PHORMIO.
MYLIER.		SENES II.	PARASITVS.

NA. Qui nóminat me? CH. Hem. NA. Quid istuc V 9
turbaest, óbsecro,

mi uír? PH. Ehem, quid nunc óbstipuisti? NA. 991
[to Chr.] Quís hic homost?

non míhi respondes? PH. Hícine ut tibi respóndeat,
qui hercle úbi sit nescit? CH. Cáue isti quicquam
créduas.

PH. Abi, tänge: si non tótus friget, me énica.

CH. Nil ést. NA. Quid ergo? quíd istic narrat? PH. 995
Iám scies:

auscúlta. CH. Pergin crédere? NA. Quid ego
óbsecro

huic crédam, qui nil díxit? PH. Delirát miser
timóre. NA. Non pol témerest, quod tu tám times.

CH. Egon tímeo? PH. Recte sáne: quando níl times,
et hoc níl est quod ego díco, tu narrá. DE. Scelus, 1000
tibi nárret? PH. Ohe tu, fáctumst abs te sédulo
pro frátre. NA. Mi uir, nón mihi dices? CH. Át...

NA. Quid 'at'?

CH. Non ópus est dicto. PH. Tibi quidem: at scito
huic opust.

989 *exculpe* A. *exclude* BCDP. *exlide* Fl. *probe* A EFG.
locus BCDP. 993 *credas* libri. *creduas* Faern.

In Lémno DE. Hem, quid aïs? CH. Nón taces?

PH. Clam te CH. Eí mihi.

1005 PH. Uxórem duxit. NA. Mí homo, di meliús duint.

PH. Sic fáctumst. NA. Perii mísera. PH. Et inde
fíliam

suscépit iam unam, dúm tu dormis. CH. Quíd
agimus?

NA. Pro di ínmortales, fácinus miserandum ét malum.

PH. Hoc áctumst. NA. An quicquam hódíest factum
indígnius?

1010 qui mi, úbi ad uxores uéntumst, tum fiúnt senes.

Démipho, te appéllo; nam cum hoc ípso distaedét
loqui:

haécine erant itiónes crebrae et mánisiones diútinae

Lémni? haecine erat éa quae nostros mínuit fructus
úilitas?

DE. Égo, Nausistrata, ésse in hac re cúlpani meritum
nón nego:

1015 séd ea quin sit ígnosceuda. PH. [*aside*] Vérba
fiunt mórtuo.

DE. Nám neque neclegéntia tua néque odio id fecít tuo.

Vínolentus fére abhinc annos quíndecim muliércu-
lam

Eám compressit, únde haec natast: néque postilla
umquam áttigit.

Éa mortem obiit, é medio abiit: quí fuit in re hac
scrúpulus.

1020 quam ób rem te oro, ut ália facta túa sunt, aequo
animo hóc feras.

1004 DE. hem—CH. non t. BCDP.

1009 CE. hoc—

PH. an—1010 senes BCDP.

1014 meritum A*. -am CDP.

NA. Quid ego aequo animo? cūpio misera in hāc re
iam defūngier.

Séd qui id sperem? aetāte porro mínus peccaturūm
putem?

iām tum erat senēx, senectus sí uerecundós facit.

Ān mea forma atque aētas nunc magis expetendast,
Démipho?

quíd mi hic adfers, quam ób rem expectem aut spé- 1025
rem porro nón fore?

PH. Éxequias Chreméti quibus est cōmmodum ire, em
tēmpus est.

Síc dabo: age nunc, Phórmionem qui uolet lacéssito:
fáxo tali eūm mactatum atque híc est infortúnio.

Rédeat sane in grátiam: iam súppliei satis ést mihi.

Hábet haec eī quód, dum uiuat, úsque ad aurem og- 1030
gánniat.

NA. Át meo merito crédo: quid ego núnc commemo-
rem, Démipho,

singulatim, quális ego in hunc fúerim? DE. Noui
aeque ómnia

técum. NA. Merito hoc meó uidetur fáctum? DE.

Mínime géntium:

uérum iam quando áccusando fieri infectum nón
potest,

ígnosce: orat cōfitetur púrgat: quid uis ámplius? 1035

PH. [*aside*] Énim uero prius quam haéc dat ueniam,
míli prospiciam et Phaédriae.

1022 *sed quid, sed qui libri.* After 1028 Dz. thinks a vs.
has fallen out. 1029 *iam om. A.* *gr. iam: s. many edd.*

1032 *singul- A EFG.* *singill- BCDP.* 1034 *quando iam*
BCDP.

[*aloud*] heús Nausistratá, prius quam huic respóndes
temere, audí. NA. Quid est?

PH. Égo minas trigínta ab illoc pér fallaciam ábstuli:
eás dedi tuo gnáto: is pro sua amíca lenoní dedit.

1040 CH. Hém, quid aís? NA. Adeón indignum hoc tibi
uidetur, fílius

hómo adulescens sí habet unam amícam, tu uxorés
duas?

níl pudere? quo óre illum obiurgábis? respondé mihi.

DE. Fáciet ut uolés. NA. Immo ut meam iám scias
senténtiam,

néque ego ignosco néque promitto quícquam neque
respóndeo

1045 prius quam gnatum uídero: eius iudício permitto
omnia:

quód is iubebit fáciam. PH. Mulier sápiens es,
Nausístrata.

NA. [*to Ch.*] Sátin tibist? CH. *Mihin?* ímmo uero
púlchre discedo ét probe

ét praeter spem. NA. Tú *tibi* nomen dice quid sit.

PH. Phórmio:

uóstrae familiae hércle amicus ét tuo summus Phaé-
driae.

1050 NA. Phórmio, at ego ecástor posthac tibi quod potero
et quae uoles

1039 *illoc* A EFG. *illo* BCDP. *tr- per f- ab illoc abst-* libri.
1047 'Phormioni h. u. Demiphonem, sequenti Chremetem
substituit Bentr.' Umpf. h. l. *mihin?* Krauss. coni. Quaest.
Ter. crit. 32. 1048 *tu tuom nomen dic quid est* A. *tibi*
Bentr. *tu tuom dic nomen quod sit* Fl. *dice* Dz. *tu tibi nomen*
dic quid est Umpf.

fáciamque et dicám. PH. Benigne dícis. NA. Pol
merítúmst tuom.

PH. Vín primum hodie fácere quod ego gaúdeam, Nau-
sistrata,

ét quod tuo uiro óculi doleant? NA. Cúpio. PH.
Me ad cenám uoca.

NA. Pól uero uoco. DE. Eámus intro hinc. CH.
Fíat: sed ubist Phaédria

iúdex noster? PH. Iam híc faxo aderit. CANTOR. 1055
Vós ualete et plaúdite.

LIST OF METRES.

- 1—152 iambici senarii
- 153, 154 trochaici octonarii
- 155 trochaicus septenarius
- 156, 157 trochaici octonarii
- 158, 159 trochaici septenarii
- 160—162 iambici octonarii
- 163 iambicus quaternarius
- 164—176 iambici octonarii
- 177, 178 iambici septenarii
- 179 trochaicus octonarius
- 180 trochaicus septenarius
- 181, 182, 184 iambici octonarii
- 183 iambicus quaternarius
- 185, 186 trochaici septenarii
- 187, 188 trochaici octonarii
- 189, 190 trochaici septenarii
- 191, iambicus quaternarius
- 192, 193 iambici octonarii
- 194 trochaicus octonarius
- 195 trochaicus binarius
- 196—215 trochaici septenarii
- 216—230 iambici senarii
- 231, 232 trochaici septenarii
- 233—251 iambici octonarii
- 252, 253 trochaici septenarii
- 254—314 iambici senarii
- 315—347 trochaici septenarii

- 348—464 iambici senarii
465—468 trochaici octonarii
469, 470 trochaici septenarii
471—478 iambici octonarii
479, 480 trochaici octonarii
481—484 trochaici septenarii
485 trochaicus binarius
486 iambicus octonarius
487—489 trochaici septenarii
490 iambicus senarius
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493—501 trochaici septenarii
502, 503 iambici octonarii
504—566 trochaici septenarii
567—712 iambici senarii
713—727 iambici octonarii
728, 730, 731 trochaici octonarii
729 trochaicus dimeter catalecticus
732 trochaicus septenarius
733, 734 iambici octonarii
735—738 trochaici octonarii
739—741 trochaici septenarii
742—747 iambici octonarii
748—794 iambici septenarii
795—819 iambici octonarii
820—827 iambici septenarii
828 hic versus plane est dubius
829—840 iambici octonarii
841—883 trochaici septenarii
884—1010 iambici senarii
1011—1055 trochaici septenarii

NOTES.

DIDASCALIA. διδασκαλῖαι were short notices concerning the bringing out of the plays, resting mostly on the authority of M. Terentius Varro and other grammarians. Here **A** reads INCIPIT TERENTI PHORMIO ACTA LUDIS MEGALENSIB. Q CASPIONE GN. SERVILIO COS GRAECA APOLLODORU EPIDICAZOMENOS FACTAST 1111.

acta ludis. 'Acted at the Roman games when L. Postumius Albinus and L. Cornelius Merula were Curule Aediles. Acted by L. Ambivius Turpio. Flaccus the slave of Claudius composed the music for unequal pipes. The whole from the Greek 'Epidicazomenos' of Apollodorus. It was composed fourth in order in the consulship of C. Fannius and M. Valerius'.

ludi Romani (called also *Magni*) celebrated in the circus (hence *circenses*), chiefly consisting of gladiator and other shows; held in September, cf. Liv. 45, 1, *a. d. X Kal. Oct. ludorum Romanorum secundo die*.

Aedilibus Cur, These magistrates were entrusted with management of public games and theatrical representations; probably having like our Lord Chamberlain the authority to reject any play which they thought unfit for public performance. The decision of such a point they would relegate to some competent critic. Hence when Terence offered his *Andria* to them they referred him to Caecilius. Suetonius' Life of Terence, § 2.

L. Ambivius Turpio, a very popular actor. He it was, if we may trust Terence's compliment, who helped on the success of Caecilius; and to him as an ambassador Terence entrusted the 2nd prologue when the Hecyra had been hustled off (Hecyra, 2nd prol. q. v.); cf. Cic. Cato Maior § 48 *Ut Turpione Ambivio magis delectatur qui in prima cauea spectat, delectatur tamen etiam qui in ultima, &c.*

egit L. Ambulius Turpio. The old reading was 'egere L. Ambulius Turpio L. Atilius Praenestinus.' But L. Atilius belongs to a later representation, [as Dz. says] perhaps one of B.C. 141. He comes into the *didascaliae* of Andr. Eun. Heaut. (not cod. A) Ad.

Claudi, sc. *seruus*. Slaves were often very accomplished, the Roman citizen disdaining all singing, dancing, &c., as inconsistent with his typical virtue *gravitas*. This is especially shown by the *ius virgarum in histriones* which empowered the Praetor to scourge actors. Cicero (p. Arch § 10) contrasts Archias with the '*scaenicis artificibus*.' Livy (7. 2) implies that these *histriones* were not citizens, could not serve as legionaries, and became *infames*, nominally at least, until quite late times. The sole exception to the rule is in the case of Atellane fables. '*Eo institutum manet ut actores Atellanarum nec tribu moveantur et stipendia tanquam expertes artis ludicrae faciant*.'

tibis imparibus. We may conceive roughly the appearance of the *tibicen* by picturing a man with two stunted clarionets in his mouth. If both were *dextrae* or both *sinistrae* they were called *tibiae pares*. The *dextra* had a shrill treble, the *sinistra* a deep bass tone; these tones indicating the change in the character of the drama. The comedy *tibis imparibus* would imply a change from *stataria* to *motoria*, 'from grave to gay, from lively to severe', and this corresponds with the alternations in the Phormio. Don. states the exact opposite with regard to *dextrae* and *sinistrae*, but the '*tibis duabus dextris*' in the *Didascalia* of Eunuchus, the merriest of the plays of Terence, seems conclusive against him. Cf. Hdt. 1. 17 ἀνδρῶν καὶ γυναικῶν.

Graeca. I.e. the play is a *comocdia palliata*. See p. xv.

Apollodorus = Ἀπολλοδώρου. Apollodorus, a writer of new comedy, came from Carystus in Euboea. Terence is said to have borrowed the *Hecyra* also from him.

Epidicazomenos, the title of A.'s play rather than *-mene*, for ἐπιδικαζόμενος (middle) = 'a man who claims the marriage of a ward', i.e. Phormio. Ἐπιδικαζομένη (? ἐπιδικασθεῖσα) wd. = a girl so claimed, viz. Phanium. Don. (ad prol. 25) 'Hic manifeste errat Ter. Nam haec fabula quam transtulit Epidicazomene dicta est a puella de qua iudicium est; cum sit alia Epidicazomenos eiusdem Apollodori'. But it is not safe to say w. Benth. 'Nec falli hic potuit D., siue alius unde habuit'.

factast IIII, i.e. 4th in order. A alone regularly inserts notices of the order, which is probably trustworthy, see Teuf-

fel's History of Roman Lit. § 98. 5. The *Eunuchus*, written before, was acted after *Heaut.* and in same year as *Phormio* and is marked, II.—Madame Dacier interprets, as though it were *quartum* or *quarto* = *Elle fut représentée quatre fois. factast.* *Facere, agere, dare, edere* are all used but in different senses to express the bringing out of a play.

cos. or coss. the recognized abbreviation for *consules, consuli-*
bus. For the loss of the *n* see *infr.* 89 *tonstrina* w. note.

1. **PROLOGUE.** Terence's prologues bear some resemblance to the *παράβασις* of old Attic comedy; the poet speaking (by means of the actor, the *dux gregis*) in his own name and in self-defence. They contain some valuable canons of criticism and are entirely unlike those of Plautus.

poeta uetus, i.e. *Luscius Lanuvinus* (or *Lauinius*, see Dziatzko, Appendix) referred to in all Ter.'s plays except *Hecyra*, who fearing that Terence would eclipse him tried (1) to dissuade Terence from play-writing: then, this failing, (2) to frighten him from it by abusing his performances. See p. xiii.

2. **studio** = 'profession', of a *littérateur*. Cf. *Heaut.* 23 *studium musicum*.

transdere afterwards weakened into *tradere*; so *tralatus* = *translatus*; cf. note on *infr.* 89 *tonstrina*.

4 sqq. 'He insists that our author's former pieces were meagre in language and trivial in style. It is true that there was no such episode as a mad youth's vision of a fawn flying before hounds and whining and imploring him to come to the rescue. Had that rival been aware that the success of his own new piece was due originally to the actor's exertions rather than his, he would have been considerably less bold in his aspersions. Again, if there is anyone who says or thinks he could have found no topic for a prologue, had not the veteran commenced hostilities and given him someone to abuse,—let such take this answer: competition for the prize is the right of all who cultivate poetry. A rival sought to thrust our poet back to starve. Our poet wished to reply, not to attack. Had the other challenged compliments, he would have received them. He may consider himself paid in his own coin'. R. C. J.

4. **fabulas** by Greek construction drawn into relative clause. Cf. Madvig Greek Syntax § 101 a, b. Public School Latin Grammar § 114, p. 368. Munro on *Lucr.* 1. 15. *Eun.* 653 *Eunuchum quem dedisti nobis quas turbas dedit.*

fecit sc. *noster poeta*. [Bentl. *ante hic*, to avoid the subject of *fecit* being the old poet. *Hic* often used by Ter. of himself, e.g. *Hæant*. 19, 23; *Ad*. 10, 28; *Phorm*. 20.]

6. *adulescentulum*. On the *u* with which the word should be spelt, see Ritschl *Proleg. ad Trin.* p. xcv.

As to the allusion we know nothing. Terence's literary taste disdained any approach to burlesque. Perhaps some such stripling as the *Menæchmus* of Plautus (as Wagner suggests) is intended.

7. *sectari*. Frequentative verbs are especially frequent in the comic poets: sometimes stronger than the primary verb, sometimes not. Cf. e.g. *infr.* 34, 99.

9. *intellego*, not *intelligo*. Ritschl *Prol. ad Trin.* p. xcvi. So *Neglegere*, *acqueparare* are the right forms. See Munro on *Lucr.* 2. 951, 1205; 3. 239—where he adds *peremo*, *interemo*, *accēdit*, *recēpit*. See the note on *Andr.* 15 in Cambridge ed. of 1701.

quom stetit olim. Bentl. (reading *olim cum stetit noua*) held that *-it* cannot be lengthened except it be contracted. But *profuit* *Hec.* 463 [where Bentl. *profuit immo uero obfuit*]. Cf. *Lachm.* (pp. 75 sq.), and Munro on *Lucr.* 2. 27 *fulgēt auro*; 5. 1049 *seirēt animo*, both which *Lachm.* disallows. Nettleship exhaustively treats the matter in an *Excursus* on the lengthening of final syllables, *Conington's Vergil*, vol. 3. It would seem that originally the quantity of *-it* final was common. Peile, p. 325.

Stare used of a play being successful—as in *Hor. Ep.* 2. 1. 176 *cadat an recto stet fabula talo*. *Hec.* 15 *partim sum earum exactus partim rix Steti*.

11. *laedo*, esp. used of malicious libels, e.g. '*Quom sarpe laederentur dabunt malum Metelli*'. *Afran. fr.* 374 *laedo interdum contumeliis*.

[The old edd. inserted between vv. 11 and 12 a line *et magis placerent quas fecisset fabulas* which, out of place here, evidently comes from *Andr.* 3. Being omitted by the best codd. it was condemned by *Faernus*.]

14. *posset*, so Bentl. [? with E, see *Umpf. ad h. l.*] for the reading of the codd. *potuisset*; *prologus* in Latin always lengthening its first syllable, though connected with Greek *πρόλογος*. So *prōpino* (*προπίνω*) in *Martial*; *prōpola* (*προπόλης*) in *Lucilius*; cf. *prōpello* *Lucr.* 4. 125; *Prōserpina*.

15. Guyet suspected this vs. and Ihne, Ritschl, &c., condemn it. But its worthlessness does not seem clear. Ritschl's objection that the poet could not be said *dicere prologum* is hardly convincing. The vs. however may be a gloss brought into the text from the margin. As to apparent tautology Ter. is somewhat given to pleonasm: see *infr.* vv. 80 *nihil quicquam*, 108, 471, 648, 649, 733, 734; Hec. 10 *nemo illorum quisquam*.

16. *is sibi*. 'Let him have this for answer; that all who meddle with literature have an open prize to contend for'. The excuse for the attacks on a rival being that success in comedy means a livelihood, failure starvation.

17. *ars musica* corresponds to the wide *μουσική* of the Greeks, which is the intellectual side of education, the physical being *γυμναστική*, Heaut. 23 *studium musicum*=literary profession. Cf. Hec. 15, 38.

In all these cases the word=literature, of which the drama was at Rome a prominent representative.

18. *reicere*. Cf. Verg. Ecl. 3. 96 *reice capellas* with Con.'s note. The Latins said *reicio* or *reiecio*, not *reiicio*, disliking the coming together of the *ii*.

19. Cf. the verse quoted from Menander's *Ὀλυνθία*. *ὥς οὐχ ὑπάρχων ἀλλὰ τιμωρούμενος*. Eun. 6 *Responsum non dictum esse quia laesit prior*.

20. *audisset bene*. So *ἀκούειν εὖ*, *κλύειν εὖ* are frequently used, especially in Greek tragedy: see Liddell and Scott, s. v. Milton's (*Areopagitica*, p. 24:) 'hears ill'=has a bad name (see Hales' note) is somewhat similar.

21. For similar omission of the copula *esse* [see however critical note] cf. *infr.* 316, 349, 467, 725, 777, 787, 792, 1033. Dz.

rel-latum, i.e. entered to his account, a metaphor from commercial transactions [assimilated from *red-latum*. Donat. h. l.] Verg. Aen. 1. 30 *reliquias Danaum*. So *red-amo*, *red-eo*, *red-duco* (*infr.* 86 and Munro on Lucr. 1. 228; 2. 1001. Lachmann's commentary on Lucr. 5. 614, p. 303); *red-do*, *rec-idere*. The prefix though it usually appears as *re-* was originally *red*. Brix, Plaut. Capt. 915.

22, 23. *iam—non facit*. This, the old reading, gives a satisfactory sense. 'As Lanuvinus will not put an end to the quarrel I will.' The emphatic *mihi* and transitional force of *nunc* (v. 24, cf. Lucr. 1. 110 *et saep.*), passing to a main point from a secondary one, favour this. We need not take Don.'s

explanation ἀπὸ τῆς ἐπιεικείας τοῦ λέγοντος, nor understand 'patientia paene Christiana' which displeased Bentley. Rather 'tired of him I get to my real point'. Bentl.'s *tum—fecerit* which rewrites the passage is too violent, but makes good sense. 'Then will I make an end of speaking concerning him, when he shall, &c.' Most modern texts read a query with Stallbaum, 'Shall I be the first to make peace?'

quom concessive and adversative (as Dziatzko says) in Plautus are construed with the Indicative, in Terence with Ind. and Conjunctive. Cf. Eun. 243 *nīl quom est*. Ad. 166 *indignīs quom sīm acceptus modis*.

24. **nouam**. Note that this word can be applied to the play though but an adaptation: it could be applied even to the Hecyra on its third representation [Hec. prol. 5 *Nunc haec plane est pro noua*]. A good example of the use of the word *nouus* as opposed to *recens* is given in these places, and also infr. 245 *Ne quid horum umquam accidat animo nouom*. [A curious illustration of the question occurs in the action for dramatic libel brought by Mr Reece against the *Theatre* newspaper, reported in the papers of February 21, 1879. Mr Tom Taylor said, 'There was nothing wrong in calling an adaptation new. There was a recognised distinction between new—and new and original. He had written about ten adaptations, and no doubt some of these had been described as new'.]

25. **Epidicazomenos**. See note on Didascalia.

26. **Graeci, Latini nominant**. Bentl. *Id uero miraculi instar est, si iam Latini nominant Phormionem, priusquam acta fuerit, priusquam eam cognouerint*. So he reads *Graece—Latine hic* (4 n.) *Phormionem nominat*. This is perhaps better Latin, but not what Ter. wrote. He quotes several passages to show (1) that *Graece Latine* is better than *Gracchi*, &c.; (2) that poets named their own plays, e.g. Plaut. As. 12 *Huic nomen Graece Onago est fabulae. Demophilus scripsit Maccius uortit barbare; Asingriam uolt esse si per uos licet*. Cas. 31; Merc. 10; Poen. 53; Trin. 18—21 [which however is perhaps not genuine, Liebig de proll. Ter. et Plaut. p. 39].

27. **primas partis aget**, i.e. he was to be *protagonist*. Owing to the infrequent use of masks on the early Roman stage it was not possible (as it was at Athens) for one actor to take many parts. Doubtless that of Phormio was taken by L. Ambivius Turpio at the first representation, by L. Atilius of Praeneste at a later revival. With respect to the use of masks see on 51 infr.

partis. The accus. plural of *i-* nouns usually but not always ends in *-is*, as also of many consonant nouns. Lachmann (p. 50) and Munro on Lucr. i. 744; Munro, pp. 37, 38.

Phormio. Cicero introduces him as one of several typical disreputable characters. Phil. 2. 6. 15 (*Antonius*) *dat nataliciam in hortis. Cui? Neminem nominabo: putate tum Phormioni alicui, tum Gnathoni, tum etiam Ballioni.*

qui aget, is. This clause-order is common in Terence.

28. **Parasitus** [*παρά σῖτος*] originally 'having meals in common'. So *parasiti Iouis* (guests of Jove), Varro ap. Aug. de C.D. 6, 7. The class however of needy seedy hangers-on had always existed, and this name being applied to them gained a bad sense. Araros (or Alexis) was the first so to apply it: Antiphanes, Alexis and Diphilus wrote plays so called. Martial, 9. 29 *Parasitum Phoebi* (a parody of Varro's *par. I.* quoted above), 'a mere hanger-on of Phoebus, would-be poet.' Phormio inf. 338 sqq. gives a vivid picture of their advantages; cf. Eun. 232 sqq. Iuvenal Sat. 5 on the other hand, shows the discomfort and humiliation which might attend a parasite's repast.

30. **aequo.** All the poet asks for is a fair hearing. He was trying, helped by the friendship of his friends Scipio, &c., to raise the tone of comedy. See p. xi. Cf. Heaut. 26 *Qua re omnis uos oratos uolo, | ne plus iniquom possit quam aequom oratio.*

per silentium, infr. per tumultum. Livy 39. 8 *Multa dolo pleraque per uim audebantur.* Plaut. Ps. 1224 *Auferetur, quod promisi per iocum, a me praemium.* Roby, § 1239.

32. **grex.** A company whether of players, as here, or of others, e.g. Hor. Ep. 1. 20 *Epicuri de grege porcus.* Heaut. 45 = a troupe. Eun. 1084; Heaut. 248 *ancillarum gregem* (a pack); Ad. 362 *Hic de grege illost*, 'he belongs to that set'. "A certain number of Roman actors formed themselves into a company under the headship of some leading actor, such as Ambivius". Shuckburgh on Heaut. 45.

The *Heccyra* was hissed off (A. U. 589, again 594) owing to the superior attractions of some rope-dancers. 'When I began to act it for the first time' [says Ambivius in the 2nd prologue, added A. U. 594, when the piece was being brought on for the third time, having had a second unsuccessful attempt earlier in the same year], 'the renown of some prize-fighters, — together with the possibility of a rope-dancer, the meeting of friends, the din, the shrieking of women forced us to leave

the stage before time'. The didascalía of Hec. as once read stated it to have been acted A. U. 594 (B. C. 160) at the funeral games of L. Aemilius Paullus; whilst the Phormio came out B. C. 161. But this refers to the second (and unsuccessful) attempt, the first having taken place A. U. 589 (B. C. 166).

motus loco. *Locus* may be a metaphor from military matters, 'driven off the field'. Hor. Ep. 2. 2. 30 *loco deiecit*, which Orelli explains by '*castello depulit*'. Forcell. explains it as a figure from gladiators or wrestlers, where he who causes his adversary to shift his ground is sure of an easy victory; which is not so good. *Locus* seems also to have been used as a t. t. = 'the stage'. Cf. Verg. Aen. 7. 332 *Ne noster honos infractae cedat Fuma loco*.

33. **actoris uirtus.** It was excellent policy for Terence [knowing as he did that his plays were not likely to please the people at first] to be on good terms with his actors. To judge from the prologue to the *Hecyra*, the 'pleading' of a good actor had the greatest possible weight. See supra 10, and the prol. to *Heaut.* and *Hec.* At Athens where the poet's standing was more defined the compliments were paid to the audience.

uirtus may refer (1) to the *excellence* of the acting, or (2) to the *pluck* with which Ambivius again and again tried to win the favour of the people. The connexion with *uir* perhaps points to this latter signification.

34. **adiutans** = *adiutans*. Cf. supr. 7, note.

Daios is a *πρόσωπον προτατικόν*, brought on merely to introduce the play, and coming on only in the *πρότασις* = that part of a play before action begins, opposed to *ἐπίτασις* and *καταστροφή*. Don. on Andr. 1.

35. **summus.** 'My most intimate friend'. It means this even without *amicus*. Eun. 271 *summum suom*. Cf. infr. 1049, Ad. 352, *Nam is nostro Simulo fuit summus*.

popularis. Perhaps 'fellow-countryman'. If *Davos* = *Dacus*, the *Daci* and *Getae* being conterminous, both might be looked on as *Thracians* by Romans not too strict about their geography. Cic. ad Att. 10. 1. 2, *Ego uero Solonis popularis, tui, ut puto etiam mei, legem neglegam*. The lexicons take it = 'fellow-slave', comparing *populares coniurationis* Sallust Catil. 24. *pop. sceleris* ib. 22; where see Cook's note.

36. **rationcula**—**pauillulum**. The diminutives showing the paltry amount of the sum enhance the force of the passage, infr. 43 n. So *conraditur*, scraped together.

37. **rēlicūom.** Former edd. read *relliquom*. But the word was not trisyllabic until the silver age. Munro on Lucr. 1. 560. Lachmann's Comm. p. 305. Ritschl on Trin. 14.

38. (he begged of me) *ut conficerem*. Ellipse.

39. **erilem.** Attributive adjectives are often used in Latin and Greek where our idiom employs a possessive case. *Sullanus exercitus*; *Variana clades*; *Τελαμώνιε παῖ*.

40. **ei munus hoc conraditur.** On the first two days after the wedding presents were received by the newly-married pair. See Guhl and Koner *Leben der Griechen und Römer*, p. 192 (English Translation).

41. **inique** (opposite of *aeque*. Note on prol. 30) 'What an unfair arrangement it is'.

1. Ritschl (Trin. Prolegomena p. xcvii) allows the forms *ei, i; eis, is*: disallows *ii, iis*, as well as *dii, diis*.

minus habent. Litotes = ἡσσον ἔχουσι. The genius of the Greek [and to some extent also of the Latin] language constantly understated anything untoward. Cf. ἥκιστα, *minime*, by no means.

43. **unciatim.** Adverbs are cases of nouns. *σοφῶς*, ablative; *χαμᾶι* locative; *νόσφι*, instrumental; *whiles*, genitive; *unciatim*, accusative. Peile's Philology primer pp. 116 sqq. Morris' Hist. Outlines of Eng. Accidence § 311. Peile, p. 288. [Forms in *-tim* were frequent in early Latin. See the index to Ribbeck's Comic Fragments, *passim*].

Uncia = $\frac{1}{16}$ of any whole. Literally 'an ounce at a time', and so used Plin. N. H. 28. 9. 37 *axungia datur...unciatim*. It is esp. effective here as being saved out of the meagre allowance of *far*, oil, salt, with a little wine, which was given out to slaves usually monthly, sometimes daily [Hor. Ep. 1. 14. 40 *cum seruis urbana diaria rodere mauis, rodere* being used 'de duro tenui parco seruorum urbanorum uictu'. Orelli. Martial 11. 108 *pueri—diaria poscunt*]. The allowance was in early times not given, for slaves ate with their masters, but on separate benches (Plut. Cor. 24). For the '*ueteres Maurorum epimenia bulbi*', cf. Juv. 7. 120 with Mayor's notes there and at 3, 167; 14. 126 *Seruorum uentres modio castigat iniquo*.

43, 44. The two verses form a studied climax. 'What the poor wretch ounce by ounce with miserly stinting has hardly spared from his rations' all this is to go at one fell swoop.

It is probable that Ter. has mixed up Greek and Roman customs with regard both to slaves and the presents. A Greek slave was often hired out, and was allowed to work on his own account, paying his master a fixed sum whatever his gains—as some cabmen now.

43. **demensum** is of course 'that which was measured out', from the supine stem of *demetior*, having nothing immediately to do with *mensis* a month, from which it is sometimes absurdly derived. Yet the two words are doubtless connected. Cf. Gk. μέν. Curtius Grundz. d. G. E. 471.

44. **defrudans**. Ritschl prefers both *frudo* and *defrudo*, ad Trin. 413. Here A and four others of Umpfenbach's MSS. have -u-: at Trin. l.c. codd. have -au-, Ritschl himself substituting *frudaui*. Cf. the corresponding forms in *causa, accuso; claudio, cludo*. Corssen Ausspr. 1. 660 sq. Roby § 250.

genium. Root GEN (as in γένουαι, *genus*, &c.). A man's own self: and hence in the popular imagination a kind of guardian angel [Hor. Ep. 1. 7. 94 *Scit genius*, &c.], the companion of his sorrows and joys from the cradle to the grave. Hence to act liberally or niggardly to the genius is equivalent to self-gratification or self-denial. Plaut. Truc. 1. 2. 8 *Isti qui cum geniis suis belligerant parcipromi*. Aul. 4. 9. 15 *Egomet me defrudavi animumque meum geniumque meum*, where *an. q. m.*, &c. are merely exegetical of *me*. So *ingenium* infr. 70. It is the peculiar bent of mind which gives each man his separate identity. The following passages illustrate the point. Hor. Od. 3. 17. 14 *Cras genium mero Curabis*. Juv. 4. 66 *Genialis agatur Iste dies*. Pers. 5. 151 *Indulge genio*.

conpersit. Better form than *conparsit*. *Parsit* occurs Nov. 78; Ribbeck's Com. Fr. pp. 18, 266; *parcuit* Naev. 69.

46. **quanto labore partum**. Note the omission of the copula, *sit*. The expression comes very near to being an exclamation. Dziatzko compares infr. 84, 256, 264, 611, 612.

47. **ferietur munere**, 'will be in for another present when his mistress has a child'. R.C.J. Cf. the metaphoric use of *deuerberasse* infr. 327; of *mactare*, 1028. In Plaut. Trin. however it means little more than *cheat*. Cf. Turpilius, 36 [Ribbeck] *at etiam ineptus meus mi est iratus pater, quia se talento argenti tetigi veteri exemplo amantium*. Prop. 5. 44 *cum ferit astutos comica moecha Getas*.

ubi era pepererit. At Athens on the 10th day after birth the child was named, being publicly owned by the father as legitimate, and toys were given to the child, painted vases to the mother. Guhl and Koner, p. 195.

48. **natalis dies.** Both Greeks and Romans kept birthdays sacred to the genius. The festivities were so luxurious as to become proverbial. Mayor on Cic. Phil. 2. 15 (*Antonius*) *dat natalicium* (sc. *cenam*,) *in hortis*. Presents were universal: men offered to the genius, women to Juno. Ovid, Tr. 3. 13; 5. 5. Martial 8. 64 laughs at Clytus for having eight birthdays—*ut poscas Clyte munus exigasque Uno nasceris octiens in anno*. The health of dead friends was drunk on their birthdays in the choicest wine—*quale coronati Thræsea Helvidiusque bibeant Brutorum et Cassi natalibus*, Juv. 5. 36. Birthday cakes were in vogue. Ov. Tr. 4. 10. 12 *Una celebratast per duo liba dies*. Conington on Verg. Ecl. 3. 77.

48, 49. **dies, ubi initiabunt.** There has been much discussion about the nature of the initiation referred to. The usual reading places a colon at *dies*: with the comma the ceremony would be on and not after the first birthday, and we may accept the explanation that it refers to the weaning. Don. quoting from Probus who again refers to Varro, *initiari pueros Eduliae et Poticae et Cubae, Divis edendi et potandi et cubandi ubi primum a lacte et a canis transierunt*. Wagner thinks that the allusion is to the child's admission to the *sacra*; acting on a hint given by Don. that the Samothracian mysteries are intended, which seems most improbable. We may compare Juv. 3. 187 where the favourite slave dedicates his hair to a god, and the clients bring cakes: *Plena domus libis uenalibus*. [Madame Dacier objects to the suggestion of the initiation being that to Edulia, &c., because this was a custom purely Roman while the play is entirely Greek. But it is by no means clear that Ter. always slavishly adhered to his originals. In fact, this intentional change may have laid him open to the charge of imperfect education and knowledge of Greek, which we know to have been imputed to him. See Sueton. vit. Ter. and Heaut. 23 *uctus poeta dictitat, Repente ad studium hunc se adplicasse musicum*.]

49. **auferet.** 'All this the mother will pocket'. A strong word to be used by a slave of his friend's future mistress.

50. **causa, πρόφασις**, a feigned pretext. So often in Terence, e.g. infr. 234; Hec. 80, 693. It might be either true or false, Suet. Iul. 30 *Et praetextum quidem illi civilium armorum hoc fuit; causas autem alias fuisse opinantur*, where it is opposed to *praetextum* as true to false.

51. **siquis me quaeret rufus**—Sentence broken off. 'If any red-haired fellow shall ask for me—'.

The Romans being dark joked at the red hair of their slaves. The actor who played Davus' part would wear a red wig. Wigs called *galearia* [from their likeness to a helmet] were sometimes worn instead of masks (*personae*). Red was the conventional colour for slaves, black for young men, white for old. In this play we judge from vv. 209—212 that masks were not worn. Cf. however Don.'s pref. to Ad. 'haec acta est agentibus L. Ambuio, &c., qui cum suis gregibus iam tum personati agebant'. When once introduced they came into fashion. Masks sometimes presented different expressions on different sides. Cf. inf. 57, 890; Teuffel § 16. 9; Quint. Inst. Orat. 11. 3, 11. Forty-three different types of the *persona comica* are enumerated distinguished by features, complexion and wigs; viz. nine for old men, ten for young men, seven for male slaves, three for old women, fourteen for young women. Rich, Dict. Ant. s. v. *persona* q. v. He makes the sweeping statement that a mask was *always* worn.

52. **conabar.** 'Ah, I was just starting to find you'. R.C.J. Either *esse* or a similar word is needed to complete the sentence, or *conabar* is used absolutely, 'I was anxious to meet you'. Don. mentions both explanations.

em is to be distinguished from *en* and *hem*, with which it is often confused in codd. Ritschl ad Trin. 3: 'Em A: quam formam, cum iam in Mercatore—ut Plautinam tuitus essem suscepissemque, nindicauit postea Brixius et q. s.' Benth. had already made the distinction in his Ter., but it was ignored by Fleckeisen. It is originally the Acc. of the demonstrative pronoun *is* and is partly demonstrative, partly interjectional. Ribbeck, pp. 29, 54. A of Plautus (the Ambrosian) and A of Terence (Bembiné) agree in making the distinction. See Ribbeck, Com. Fr. index, s. v. *Em*, *hem*, also Ritschl's Trin. index, s. v. *Em*.

53. **lectumst.** 'Tis good money' (picked and therefore good). Don. quotes a vs. of Lucilius, *Lecti omnes; Atticon hoc est.* Plaut. Ps. 1149 *Argenti lectae numeratae minae.* ['This is right'. R.C.J.]

conueniet. 'You will find the amount just meets my debt.' For this use of the future cf. Mayor on Juv. 1. 126, *Noli uexare; quiescet* (you will find she's asleep).

54. **amo te.** A formula of thanks frequent in the comic poets. Cf. inf. 478, *omnis uos amo.* Plautus and Ter. use both the usual *amabo* and *si me amas*='please' with which cf.

Sheridan's *Rivals*, 'Let me bring him down at a long shot: a long shot, Sir Lucius, *if you love me*'. *King Lear*, Act 4, sc. 5 'I'll love thee much, let me unseal the letter'.

55. **praesertim ut nunc sunt mores.** 'Good reason you have as morals are now'. Cf. (with regard to a similar transaction) Juv. 13. 14 sqq. *Spumantibus ardens Visceribus, sacrum tibi quod non reddat amicus Depositum. Stupet haec qui iam post terga reliquit Sexaginta annos Fonteio consule natus.* Cf. ib. 62 *Nunc si depositum non infitietur amicus, Si reddat ueterem cum tota aerugine follem Prodigiosa fides.*

58. **simus.** 'My young master and I'. So inf. 258 *confecistis. Periculum usu.* contracted in comic poets.

59 sqq. 'Fie! you simpleton! When you have found a man honest about money, daren't you trust him with words? And what should I get by playing you false?' R.C.J.

59. **sis.** Cp. 103 n. and Shuekburch on Heaut. 369.

61. **ubi quid.** *Quid* is here the interrogative, *ubi* almost *i. q. ibi*, being substituted for it to secure connexion with preceding sentence.

62. **operam dico.** 'I am ever at your service'. Don. distinguishes between *dare* and *dicare operam*. 'Dicatur perpetuo, datur ad tempus'. Cf. Plaut. Baech. 994 *Ubi lubet recita sis: tibi dico aurium operam:* and for the simple *operam do=uaco* cf. Heaut. 910, Plaut. Capt. 362 *Volt te nouos erus operam dare Tuo ueteri domino.* Don.'s distinction between the two forms of expression must not be pressed too closely.

63. **Chremem.** Great laxity was allowed in the declension of words from the Greek. Andr. 361, 527; Eun. 724, 909; Phorm. 63, 865, *Chremem*. Andr. 472, 534, *Chremetem*. Hor. Sat. 1. 10. 40 *Chremeta*. The vocative may be *Chremes* or *-e*. Ritschl ad Trin. 617 prefers *-es* where the codd. *-e*. Dziatzko, on inf. 567, *Chreme*, w. A. *Chremi* (gen.) occurs Andr. 368. [For double form of decl. cf. *herem*, Naev. 58, [Ribbeck,] *Rhadamam*, Pl. Tr. 928; Ritschl, Proleg. lxxxvii.] So Greek nouns in *ōs* could form their gen. either in *-i* or *-u*, their acc. in *-on* or *-um*, e.g. Apollodoru, Lemnum.

64. **quid ni?** [= πῶς γὰρ οὐ;] Bentl. to avoid this accentuation altered the text unnecessarily to *nostine? quid ni?* when *eius* is a monosyllable.

65. **tam quam,** to be written separately. Bentl. cf. Eun. 718 *Parmenonis tam scio esse hanc techinam quam me uiuere.*

67. **antiquom**, opp. to *nouos* as *uctus* to *recens*. Doederlein Lat. Syn. 4. 82 sq. It almost = 'former'. Ov. Am. 2. 6. 10 *Magna sed antiqui causa doloris Itys*. Cf. also the phr. *antiquare legem*.

epistulas. So in good MSS.: but *epistola* sometimes in Cic. and Caesar. Ritschl, Prolegg. p. xevi.

68. **modo non** = *tantum non*. 'All but'. Plato Republ. 600 D *μόνον οὐκ ἐπὶ ταῖς κεφαλαῖς περιφέρουσι*.

montis auri. Plautus Mil. Gl. 1065 *Argenti montis non massas habet*. Sall. C. 23 *Maria montisque polliceri*. Persius 3. 65 *magnum promittere montis?* Juv. 12. 129 *montibus aurum Exaequet*.

70. **sic est ingenium**. 'It's his nature'. Supr. 44 *genium*, note. Tac. Hist. 5. 14 *suapte ingenio umentium* (of marshy ground).

regem me esse oportuit. 'Why wasn't I a king?' R.C.J.; [rather perhaps 'a rich man'.] I would have shown them how to do it. The Latin idiom differs from ours: *fuisse* would have thrown the event into pluperfect time. Roby, § 1366.

regem. See Orelli on Hor. Sat. 1. 2. 86; infr. 338 *Nemo satis pro merito gratiam regi refert*. Cf. Juv. Sat. 5 passim; Plant. Capt. 92; Mart. 10. 10. *Rex* also used = a great man. Hor. Od. 2. 14. 11 *Sive reges, Sive inopes erimus coloni*, ib. 18. 32 *Aequae tellus Pauperi recluditur Regumque pueris*. Perhaps the meaning 'patron' came through the 'regnum bibendi'; the man who gave the feast being voted into the chair at his own entertainment.

71. **hic**, so A. But Bentl. prefers *hinc*, 'quia uerba abeuntes-hinc propinqua sunt, hic-relinquunt remotiora'. For this very reason, we prefer *hic* according to Bengel's canon 'procliui lectioni praestat ardua'. For a scribe would be far more likely to change *hic* to *hinc*, than *vice versa*.

71, 72. Les Fourberies de Scapin, 1. 2, 'Octave: Et que Léandre et moi nous fûmes laissés par nos pères, moi sous la conduite de Sylvestre et Léandre sous ta direction'.

72. **quasi magistrum**. *Quasi* qualifies *magistr.* because the lads had arrived at an age when a *magister* was no longer needed. A boy at Athens was under the tutor from six or seven to eighteen (Andr. 82 sq.). These *παιδαγωγοί* were carefully to be distinguished from the *διδάσκαλοι* [Plato Lysis 208 c *τί δὲ ποιῶν αὐτοῦτος ὁ παιδαγωγός σου ἄρχει; ἄγων δῆπου ἔφη εἰς διδασκάλου*], and the main part of their

business lay in superintending the moral training, taking their young masters to school and such offices. Plato, Rep. 373 c, classes them with *τιτθῶν τροφῶν κομμωτριῶν κουρέων*. Cic. Lael. 74 *nutrices et paedagogi*. The office was given to the most trusty slaves. At Rome the post fell into disuse, but young picked up slaves were carefully trained to be the companions of their masters' children, and called *paedagogiani*: Rich, s. v. *paedagogiani*.

magistrum may be used either of the *paedagogus* or of the *praeceptor*. Varro, ap. Non. 447. 33, *Educit obstetrix, educat nutrix, instituit paedagogus, docet magister*. Cf. the use of *monitor*, infr. 234.

prounciam. 'Ah, Geta, that was a ticklish post.' R.C.J. A political metaphor. The word freq. so used in comic poets. [See Classical Review, July 1888, p. 227, where the der. is given from stem *prov.* *Provincus, provincia* analogous to *vicinus, vicinia*; literally = 'lordship'.]

73. **usus**. Some MSS. *usu*. Bentl. points out that either construction is allowable.

74. **deo irato meo**. 'I see now that the trust was a freak of my evil genius' R.C.J. Andr. 666 *Deos satis scio fuisse iratos*, inf. 636 *Satin illi di sunt propitii?* Phaedr. 4. 19. 15 *Dis est iratis natus qui est similis tibi*. Naev. Stalagmus. Ribbeck, Com. Fr. p. 18 *Deo meo propitio, meus homost*. Don. ad l. 'Videtur (Terentius) addidisse meo ne esset ἀμφίβολον cui diceret irato deo'. Cf. Juv. 1. 49 *Exsul ab octava Marius bibit et fruitur dis Iratis*.

76. **seni**. Bentl. conj. *senibus* because *both* had left him in charge. This is somewhat hypercritical.

scapulas. Frequently used in comic writers, and in connexion with flogging; e.g. Plaut. As. 315 *Ergo mirabar quod dudum scapulae gestibant mihi*.

scapulas perdidit. 'True to my master I betrayed my shoulders'. Cf. Plaut. Epid. 1. 1. 84 *corium perdidit*.

77. **istaec: namque inscitiast**. Reading so (1) we shall be able to give the words, as they formerly were given, to Davus. (2) *istaec* will have its proper meaning of 'that maxim of yours'. [For the form of the word *istaec* see note on infr. 170. Bentl. constantly *isthaec*, trying to force together *iste* and *haec*.]

namque has best MS. support, and is therefore preferable to Fleckeisen's *namquae* = *quaenam*; for which see infr. 732.

78. **aduorsum stimulum calces**, sc. *iactare* = 'to lash out'. A common Greek proverb, e.g. Aesch. Pr. 323 πρὸς κέντρα κῶλον ἵκτενέῃς. Acts xxvi. 14, et saep. Plaut. Truc. 4. 2. 55 (giving the proverb a slightly different turn), *si stimulos pugnis caedis, manibus plus dolet*.

79. **obsequi quae**. 'To humour their wishes'; the acc. (one of limitation) is ante- and post-classical, cf. Plaut. As. 76 *Et id ego percipio opsequi gnato meo*. Gell. 2. 7. 5 *patri obsequi*, 13 *quae obsequi*, 12 *quaedam esse parendum, quaedam non obsequendum*.

scisti uti foro. 'You understood your market'. A vulgarism. 'Temporibus seruire, occasionem arripere: exemplo negotiatorum qui pro annonae ratione pretium mercibus suis statuunt'. Mer. Casaubon. Romans frequently drew metaphors from mercantile affairs; p. xxii.

80—118. Cf. Les F. de Scapin, Act 1, sc. 2.

80 sqq. 'My young master kept straight at first. That Phaedria found out a young flute-girl directly and fell desperately in love'. R.C.J.

80. **nil quicquam**. For the somewhat pleonastic form, cf. Hec. 67 *Nemo illorum quisquam*. See supr. 15.

82. **citharistria**. One who played on the *cithara* (guitar), whereas the *citharoeda* accompanied it with her voice. They were often introduced into entertainments together with *saltatrices*, &c. They were of very loose morals, the 'ballet-girls' of the period.

amare perditē, i.e. desperately. Heaut. 97; Catull. 44. 3 *Ni te perditē amo*. Cf. the phrase *efflictim amare*, Naev. 37; Pomp. 42; Laberius 12, where Non. explains it by *vehementer*. *Perditus* a reading recognised by Donatus ['naughty fellow'] is far too feeble.

amare. Wagner (on insufficient grounds) thinks that Terence wrote *ardere*, which is used thus, Verg. Ecl. 2. 1; Hor. Od. 4. 9. 13.

84. **neque quod daretur**, 'and there was nothing to give him', i.e. to purchase her freedom withal.

85. **oculos pascere**. Munro [on Lucr. 1. 36 *pascit amore avidos inhians in te, dea, uisus*] quotes examples of this figure from Tasso, Spenser and other poets.

86. **sectari.** 'Dangle after her'. Note the use of the frequentative.

ludum. A school for teaching any subject, literary or otherwise. The girl would learn instrumental music, which came under the wide *μουσική*. Afterwards the word was almost usurped by the training-schools for gladiators. Cf. the derivation of school (*σχολή*, leisure).

redducere. 'Escort her to and from school'. See note on 21 *supr.*

87. 'Having nothing to do we devoted ourselves to Phac-dria'. R.C.J.

88. **exaduorso ilico.** 'Exactly opposite'. Cf. Plant. Most. 1085 *Ilico intra limen ista state*. Trin. 608 *Ilico, hic*, where Ritschl 'Ilico non illico libri et hic et alibi constanter'.

ilico. The variant *ei loco* arose from *ilico* not being understood. Cf. Gell. 5. 6 (7). 7 *ita* (i.e. *exaduorsum*. See Bentl. ad h. l.) *oportere apud Ter. legi dicebat in his uersibus: In quo haec discebat ludo exaduorsum loco Tonstrina erat quaedam*.

89. **tonstrina**, represents *tond-tr-ina*, cp. King and Cookson, p. 208. Fl., Wagner, &c., read *tostrina*. But though no doubt this represented the pronunciation of the word, the MSS. agree in keeping the *n*. [The nasal *n* was frequently lost, and before *-str-*: in Verg. we find *mostrum*, *trastrum* for *monstrum*, *transtrum*. Ritschl Trin. 342, &c. reads *mostro* with but B.]

tonstrina was not merely a barber's shop [*tondeo*, clip; *rado*, shave], but the place where much of the toilet was performed, viz. cutting and dressing the hair, cutting the nails, pulling stray hairs out with tweezers. Romans seldom shaved themselves, the wealthy keeping slaves for the purpose. The *tonstrina* being thus frequented was, like the *balnea* of later times, a fashionable lounge, like *κουρεία* at Athens [and Florence, see George Eliot's 'Romola']. Ar. Plut. 337 λόγος γ' ἦν πολλὸς 'Επὶ τοῖσι κουρείοισι τῶν καθημένων'. Pl. Amphitr. 1013 *In medicinis apud omnis aedis sacras Sum defessus queritando*. Orelli on Hor. S. 1. 7. 3 *Omnibus et lippis notum et tonsoribus esse*. Hor. Ep. 1. 7. 50; Polyb. 3. 20. 5 οὐ γὰρ ἱστορίας ἀλλὰ κουρεακῆς καὶ πανδήμου λαλιᾶς ἐμοὶ γε δοκοῦσι τάξιν ἔχειν. Plutarch, *περὶ ἀδολ.* 13.

90. **opperiri dum iret.** Roby, §§ 1663, 1662. *Dum* w. subj. present and imperfect, to express an event expected or purposed,

may be translated into English by using 'shall', 'should', 'can', 'could', or a periphrasis, e.g. Cic. ad Att. 7. 1. 4 *Expecto, amabo te, dum Atticum conueniam*, 'to allow of my meeting A.' *Dum* = 'until' of a simple expression of fact usually takes the present indicative. Plaut. Most. 683 *Ego hic tantisper, dum exis, te opperiar foris*.

91. **illi.** 'There'. The locative of *ille* used adverbially. Don. 'illi pro ibi, ut illi mea tristia fata', Verg. Aen. 2. 548 (where it is really dat. after *narrare*). So *isti* (Plaut.), *illi-c*, *isti-c*, *hi-c*, *pereгри*, *temperi*, &c. Roby, § 524. Bentl. here reads *illie* w. later MSS.

interuenit. Ter. here quits his original. Apollodorus makes the barber himself enter and say that he has been cutting the girl's hair for her mourning, which (as Don. says) would offend Roman sentiment. For Greeks used to crop (*κερπεσθαι*) their hair, Romans to let it grow, inf. 106 *capillus passus*, Liv. 1. 26 *soluit crines*, 6. 16 *multos mortales capillum ac barbam promisisse*.

92. **mirarier.** 'We fell to wondering'. [Roby, §§ 614, 615, suggests that this form of the infinitive arose thus: the ordinary passive suffix *r*, in the form *er*, was added to the active inf., whose final *e* took the form of *i* before *er*. Then the *r* would be dropt because of its ill sound after another *r* (Roby, § 185) and *ie* contracted to *i*. Thus *amare-cr*, *amarier*, *amarie*, *amari*.] This form in *-ier* is occasionally found in poets of the classical period, e.g. Verg. Aen. 11. 242 *farier*; Hor. Odes, 4. 11. 8 *spargier*.

93. **rogamus quid sit.** 'We ask what's to do'.

94. **paupertas uisumst.** 'Never did poverty seem to me such a wretched crushing burden'. R.C.J. The participle is attracted into agreement with the predicate. Such sentences as *Quas geritis uestes sordida lana fuit*, Ov. A. A. 3. 222, are on the same principle. Bentley disliking the constr. read with Priscian, 2, p. 94 *uisa est*, which is an obvious correction.

95. **hic uiciniae.** 'Hard by here'. These words are locatives in apposition with each other. Cf. Andr. 70 *huc uiciniam*. Cf. Roby, §§ 1091, 1092, 1299. Pl. Capt. 382 *Ut adhuc locorum fecit faciam sedulo*. Heaut. 110 *istuc aetatis*. Cf. *hoc noctis* (Pl.), *id aetatis* (Cic.); Madv. Gk. Synt. § 50 b; Plato Rep. 403 *ὅπου γῆς*. [At Andr. l. c. *huic* read by BCDEGP is caused by inability to understand the constr.]

The opening scene of the *Andria* may be compared with this scene for vivid brilliance and beauty of narration.

96. Note the asyndeton for the sake of effect, as *infr.* 106.

97. *ea sita erat exaduorsum*. 'The corpse was laid out just opposite'. The usual expression would be *posita*, *composita*, or *deposita* (Verg. *Aen.* 12. 395); *sita* rather meaning 'buried'. Pl. *Mil.* 373. The body was placed on a *κλίνη*, the foot end of which was turned towards the door of the house. Guhl and Koner, p. 288. Cf. Il. 19. 212 *κείται ἀνὰ πρόθυρον τετραμμένος*.

beniuolus. Peile, p. 290. *beneuolus* is probably a later form. Corssen *Ausspr.* 2. 321.

99. *adiutaret* = *adiuuaret* (*supr.* 7, note) which later codd. read.

miseritumst. 'It wrung my heart'. R.C.J. The fuller constr. is found Heaut. 464 *Ut me tuarum miseritumst, Menedeme, fortunarum*.

100. *facie egregia*. 'A lovely girl too'. [The distinction, when any exists between this abl. and the gen. of quality, is that it embraces less than the latter. The Engl. rendering of abl. is 'with', and of gen. 'of', *inf.* 956 abl. used because Chr. and Dem. are merely assuming an appearance of courage. Another suggestion is that moral quality is expressed either by gen. or abl., physical by abl. only. But this is subject to many exceptions, e.g. *Ingenui uoltus puer ingenuique pudoris*. [See Heinrichs de abl. apud T. usu, *Elbingae*, 1858.] Roby, § 1309, says, 'The genitive (nearly related to the genitive of possessor, &c. § 1278) is used rather of the sort or quality; the abl. of the special characteristics and condition. Thus the genitive (and not the abl.) is used of specific measurements of what a thing or person requires, and of the class to which it belongs. The abl. and not the gen. is used of the characteristic parts of a thing or person (especially of the bodily parts), and of its temporary state. Both (though in Cic. chiefly the abl.) are used of mental qualities. The gen. is rare in Plaut., Ter. and Lucr.']

102. *uoltisne eamus?* 'Shall we go?' For the various constructions of *uolo* see Publ. Sch. L. G. p. 449; Smith's *Latin Gr.* § 447. 2.

uisere, 'to see her', a construction found in Pl. *Ps.* 642; Ter. *Hec.* 345; Lucr. 3. 895, rarely in Augustan poets, e.g. Hor. *Od.* 1. 2. 7 *pecus egit altos Visere montes*; Verg. *Aen.* 1. 527. Roby, §§ 1115, 1362. Appendix to Wickham's *Horace*.

103. **eamus.** Subj. after *censeo* rather than itself conj. 'I vote we go'. Cic. ad Att. 8. 11 *Censeo ad nos Luceriam uenias*. Reid on Cic. Lael. § 17 *Censeo petatis*.

sodes. Cic. Or. 45 for *si audes* (akin to *arceo*, *avidus*) = 'if you'll be so good'. Other interjections similar in being parts of verbs are *sis*, *sultis*, *cedo*, *cette*, *agesis*, *agedum*, *apage*. Cic. l. c. *Libenter enim copulando uerba iungebant ut sodes pro 'si audes', sis pro 'si uis'*. Plant. fr. ap. Prisc. p. 960 *Dic mihi si audes, quis ea est?* [*au* went into *ō* and sometimes *ū*, *fauces*, *suffocare*; *Clōd-*, *Claudius*; *cōdex*, *caudex*. Roby, § 250. Cf. Italian *oro*, *toro*, *tesoro*.]

uēnimus, 'we are there', ἤκομεν. The perf. is more vivid than the pres., and the whole phrase resembles Caesar's famous *Veni uidi uici*.

104. The omission of *est*, and the asyndeton, add to the vigour of the passage. Shuckburgh on Heaut. 290.

105. **aderat**, 'proprie aderat; adest enim id quod adiuuat'. Munro on Lucr. I. [Phanium was 'when unadorned adorn'd the most'.]

106. **capillus passus**. Singular, as Heaut. 290.

horrida expresses the dishevelled condition considered suitable to a person in mourning. Juv. 3. 212 *horrida mater*. Ovid (to the birds on the death of Corinna's parrot) *Horrida pro maestis lanietur pluma capillis*, alluding to the dishevelled hair at Rom. funerals. Supr. 91 note.

Sordidus 'squalid' refers rather to the quality of dress, *mutare uestem* was 'to go into mourning'. Heaut. 297 (Madv.) *sordidatam et horridam*, combining the two.

107. 'So that but for a native virtue in her beauty, all this would have quenched it.' R.C.J.

uis, a favourite word diversely used by Latin poets. Lucr. 3. 296 Munro; Verg. Aen. 4. 132 Con.

109. **fidicina**. For formation of word, Roby § 997. 'A general term for a female performer on any stringed instrument': (Rich. s. v. ;) just as *fides* included the *lyra*, *chelys*, *cithara*. 'The adorer of the flute girl said merely, "not so lad"'. R.C.J.

Les F. de Scapin, 1. 2 'Il me répondit froidement qu'il la trouvait assez jolie'.

110. **scita** (1) 'skilled', Pl. Ps. 385 *docto scito et callido*,

(2) 'clever', infr. 821 *quam scitumst et q. s.* (3) 'elegant', 'pretty', Andr. 486 *scitus puer*.

111. **scin' quam?** 'rather!' R.C.J. **quam**, as well as *tam*, is used w. verbs in old Latin, cp. 65.

112. 'Next day he goes straight to the old woman [i.e. Sophrona, Phanium's nurse and chaperone] and makes impassioned overtures' R.C.J. *Recta* is abl. of the road by which; Roby § 1176. Cic. ad Att. 6. 8. 1 *Battonius e nauis recta ad me uenit*.

113. **eius copiam.** 'Free access to the girl'. **se.** Scil. *facere posse*.

'she distinctly refuses' R.C.J.; **enim**, merely a particle of transition.

114 sqq. "He is acting wrongly: the girl is an Athenian citizen of respectable character and parentage; if he wishes to marry her, the law is open: nothing else will do". R.C.J.

114. **ciuem Atticam.** The Lemnian mother must have been of genuine Athenian extraction: otherwise Phanium could only have been made legitimate by a vote of the citizens or by proclamation at the meeting of the *phratries*. The penalty for a false claim of citizenship was very heavy. See Donaldson, 'Women in Greece', Contemp. Review, March, 1879.

115. **bonam bonis**, combining the ideas of good birth and good morals. In most of Ter.'s plays the obscure heroine turns out to be an Athenian citizen. Cf. Les F. de Scapin, 1. 2, 'On lui dit que la fille, quoique sans bien et sans appui, est de famille honnête et qu'à moins de l'épouser on ne peut souffrir ses poursuites'.

116. Solon punished the procurer in case of the seduction of a free woman with death: the seducer with a fine of 20 drachmas. See Grote, Hist. of Greece, on Solon [quoted in Aeschines (Timarch.) pp. 16—78].

120. **indotatam.** *Dos* was the differentia between a wife and concubine. The Athenian who married any but a free citizen had his children accounted *μέτοικοι* (resident aliens). [Cf. Les Fourb. de S. Act 3, sc. 12 'une inconnue sans naissance et sans bien'.]

121. **denique.** 'in the end' Manro on Lucr. 1. 17, 3. 759. Ribbeck's Beiträge, pp. 48, 49.

122. **quid fiat?** 'how did it end?' Conjunctive, because he merely repeats the other's words.

123. **confidens.** Cic. Tusc. 3. 7. 14 *Qui fortis est, idem est fidens: quoniam confidens, mala consuetudine loquendi, in uitio ponitur, ductum uerbum a confidendo, quod laudis est.* Id. Caec. 10. 27 *Sex. Clodius, cui nomen est Phormio, nec minus niger nec minus confidens quam ille Terentianus est Phormio.* Whilst *confidens* is always used in bad sense, *confidenter* is sometimes used in praise.

qui, common in execrations, lit. 'in which respect', 'by the same token'; cf. e.g. Plaut. Trin. 923 *Qui istum Di perdant.*

perduint. For the form see Roby, § 589, Zumpt, § 162. Shuckburgh on Heaut. 810.

125. **lex est ut orbae.** When an Athenian had but a daughter to inherit his estate she was styled *ἐπικληρος*. If the father died without a will she had to marry the nearest relation, who appeared before the archon to give public notice; if no one opposed the suit, the archon was bound *ἐπιδικάζειν*, the suitor for the girl's hand being *ἐπιδικαζόμενος*, she herself *ἐπίδικος* or *ἐπιδικασθείσα*. But if the nearest of kin declined the match he had to provide her with suitable dowry. See Demosth. adv. Macartatum (ed. Reiske, p. 1067), *τῶν ἐπικλήρων ὅσαι θητικὸν τελοῦσιν, ἐὰν μὴ βούληται ἔχειν ὁ ἐγγύτατα γένους, ἐκδιδότω ἐπιδούς, ὁ μὲν πεντακοσιομέδιμνος πεντακοσίας δραχμὰς, ὁ δὲ ἱππεὺς τριακοσίας, ὁ δὲ ζυγίτης ἑκατον πεντήκοντα πρὸς οἷς αὐτῆς* (in addition to her own property); see infra 410, and cf. Adelph. 650, Numb. xxxvi. 8.

127. **scribam dicam** = 'I'll sue you', Gk. *γράφεσθαι δίκην*. Cf. infra, 439, *dicam impingere*—infr. 329, 668; Plaut. Aul. 753: Cic. Verr. 2. 25 *scribitur Heraclio dica*. Terence occasionally uses *γλῶτται*, i.e. words transferred from another language: e.g. *techina* = *τέχνη*; *logi* = *λόγοι*; *colaphos*, Ad. 199.

129. **iudices.** At Athens the case would come before the Archon, at Rome before the Praetor.

130. 'how she's related to you, all this I'll invent'.

131. With this punctuation the sentence, though rather harsh, is in the manner of Terence: others read *confingam, quod* = 'I shall invent, just as shall best suit the case'.

133. **quid meā?** 'What care I?' R.C.J. See note on 723.

134. **iocularem audaciam.** 'Amusing impudence!' The accus. is used in exclamations with or without an interjection, being really obj. to a verb not expressed. See Madv. § 236.

135. **uentumst**: 'we came into court'. ['The youth acquiesced, it was done, a trial, a defeat, a wedding'. R.C.J.]

137. **quid te futurumst?** 'What's to become of you?' *te* is the abl. Cf. the use with *fiō*, Heaut. 715 *tu fors quid me fiat parui pendis*, and infr. 426, 811 *illā jiliā quid futurumst*. Plaut. Mil. 299 *quid fuat me nescio*.

138. **quod fors feret, feremus, &c.** = 'Whatever betides I shall bear as a philosopher'. The grandiloquence of expression aims at making the slave ridiculous; the alliteration tends to make it more impressive: so, too, the use of the plural. Cf. Menander *ἐνεγκ' ἀτυχίαν καὶ βλάβην εὐσχημόνως*, | τοῦτ' ἐστὶν ἀνδρός.

placet, 'Good'. [Bentl. *places*. 'You delight', i.e. amuse me.] Davus is half laughing at him, to draw him out.

140. 'I fancy myself applying to a mediator, who would intercede in this style'. R.C.J. Cf. Heaut. 976 *nec tu aram tibi | nec precatorem pararis*; Plaut. Epid. 5. 2. 21; Cas. 5. 4. 21.

141. **amitte** = *dimitte*, infra 918. Cf. Verg. Aen. 2. 148: *amissos hinc iam obliuiscere Graios*. (See Conington's note.)

142. **nil precor**, 'I give him up'. R.C.J. *nil* almost = *non*; it resembles the adverbial use of *nullus*, e.g. Plaut. Trin. 606 *at tute edepol nullus creduas*. Shuckburgh on Heaut. 500.

143. **uel occidito**. 'All but adding "You may murder him when I'm gone"'.
 144. **qui citharistriam**, sc. *amat, subsequitur, ducit*.

145. **quid rei gerit?** 'What of the singing girl's trusty escort? How's he doing? GE. So, so, but poorly' (with a grimace).

146. **immo** has always a corrective force, like Greek *μὲν οὖν*. See Shuckburgh on Heaut. 599, Roby, § 2252.

147. In colloquial language the interrogative word is often omitted, being in fact supplied by the tone of the voice. 'When do you expect your master?'

148. **quoad** = *ad quod tempus*; this is justified by use of *quo* for *ad quem, ad quos*. Cf. infr. 462 and Lucr. 5. 1213.

149. 'I have just heard that a letter has come from him and been taken to the custom-house: I'll go for it'. R.C.J.

150. **portitores**. 'Telonarii qui portum obsidentes omnia seiscitantur ut ex iis uectigalia accipiant'. Nonius. They = *τελωνῆαι* of the New Testament, who were not the wealthy Roman *publicani*, who were persons of influence, but their underlings, who earned a disgraceful name by their extortions. They

collected the *portoria* or harbour-dues which constituted a branch of the *vectigalia*. B.C. 62, the *lex Carcilia de vectigalibus* abolished the *portoria* in Italy, but they were revived by I. Caesar. The officers could open letters on suspicion. Cf. Plaut. Trin. 794, Asin. 159.

151. **numquid aliud me uis?** 'Can I do anything more for you?' A usual form of leave-taking. Notice double accus. with *uelle* as with verbs of asking &c., Roby, § 1122.

ut bene sit tibi, 'take care of yourself'. An ἀσπεῖσμός, or polite phrase=little more than *nihil*. See Bentl. ad loc.

152. **heus**, 'hi! slave'. Used to an inferior, like Greek οὔτος.

Dorcium. A common termination of fem. nouns derived from the Greek. Cf. *Phanium*, *Glycerium*, *Leontium*. *Dorcium* would be Geta's *contubernalis*. See Dict. Antiq. and Rich, s. v.

ACT II.

153—178. With this conversation of the lovers compare that between Hyacinthe and Zerbinette, *Les Fourberies de Scapin*, Act 3, Sc. 1.

153. **adeon rem redisse**. The exclamatory inf., an elliptical form, sometimes with, sometimes without the accusative, Madv. § 399; of any strong feeling, anger (Verg. l. c.), regret, astonishment, &c.: e.g. 870 *tantum laborem capere ob talem filium!* and *men' incepto desistere victum!* (Verg. Aen. 1. 37). See Munro on Lucr. 2. 16; Lachmann's Comment. p. 74.

qui, &c. The relative clause is, as frequently in comedy, put before the antecedent *patrem*. Cf. 125.

154. **ut** is repeated from preceding line.

aduenti. The use of such words in second instead of fourth declension is common in comic poets. Cf. in Ter. *fructi*, *quaesti*, *ornati*, *tumulti*, &c. This form chiefly in words with *t* preceding the *i*, perhaps arose from the confusion with perf. partic. passive. R. § 399. Neue 1. 352, King and Cookson § 349. Some MSS., as was to be expected, read *aduentus*. For the elliptical form cf. Cic. Ver. 1. 17 *fac tibi paternae legis Aciliae ueniat in mentem*—id. de Orat. 2. 61 *quotiescunque gradum facies, toties tibi tuarum uirtutum ueniat in mentem*.

156. **sis**. Conj. because of the concessive *qui*.

157. *quod*, &c. Usu. explained as the accus. of respect, but perhaps it is the abl., in a causal sense, with the old pronounced *d*, used also by Cic. ad fam. 14. 4 *quod utinam minus uitae cupidi fuissetus*.

159. *aliquod*, as read by A, = *aliquot*. So Eun. 151, 539; Heaut. 752; Ph. 312, 832; so also *quod*=*quot*, Heaut. 916, 932; Ph. 327, 454, 705; Hee. 817; Ad. 92, 535, read also by A and the best MSS.: the distinction between the words was not clearly marked till Imperial times. Dz. holds that *d* should be read everywhere—but not so Corssen, Ausspr. 1. 193.

160. *audio*, 'Yes, yes, I understand': said impatiently.

161. Connected in construction with Antipho's last words.

162. *tibi*—*dolet*. For impers. use of *doleo* with dat. cf. Eun. 430 *dolet dictum imprudenti*, Ad. 272 and Plaut. Men. 2. 3. 84.

163. *amore abundas*, 'You are embarrassed by bliss'.

166. 'I am ready to pay my life down for it'. R.C.J.

depicisci morte. Abl. of instrument. Cf. Cic. ad Att. 9. 7. 3 *cum enim tot (pericula) impendeant, cur non honestissimo (periculo) depicisci velim?* [Or, abl. of price; the usual rule that the price paid is in abl. and the real value in genitive will hardly hold: for we are met by such examples as *tanti*, *magni*, *quantum*, &c. Notice in one line in Juv. 7. 178 *balnea sescentis et pluris porticus*. On the other hand, if the normal value or price as conceived in the mind is to be in gen., how are we to account for *minimo*, *pauillulo*, &c.? See Heinrichs, de usu abl. apud Terentium, Elbingae, 1859. Roby, §§ 1186, 7, explains *tanti*, *magni*, *parvi*, *plurimi*, *nihili*, &c. as locatives: but this does not account for *pluris*, *minoris*, *maioris*, *huius*, *unius assis*, &c. Cf. Charis. p. 109 (Keil), "*plure aut minore emptum antiqui dicebant: Cicero, 'plure uenit', et Lucilius 'plure foras uendunt', sed consuetudo 'pluris' et 'minoris', dicit*". May the original use have been the locative, which afterwards, being misunderstood or corrupted in form, parted off into gen. and abl.? Grammarians would of course make a distinction, whether it existed or not.]

cetera. Benth. *ceterum*, 'unum enim erat, non plura, quod coniceret'. Don. "aut '*cetera*' abundat, aut deest '*ut sit per cetera*'."

168 sqq. 'To say nothing of the fact that you have won, without paying for her, a free-born lady; that you possess, as you wished, a wife publicly acknowledged and of good repute:

quite happy but for one thing, the want of a temper to bear that fortune with self-possession (or contentedly)'.

168. **liberalem** 'a gentlewoman' as opposed to Phaedria's music-girl, whose visits to the *ludus* were to give her some kind of education to enhance her value in the market.

170. **modeste**. Cf. Sall. Fragm. lib. 2 *modestus ad omnia alia nisi dominationem*.

istaec. *Iste* with demonstrative affix *-ce* is declined like *hic*, except that *istud-c* contracts into *istuc*. Roby, §§ 374, 375. Nom. fem. *istuce* is found, and nom. neut. *istoc*: but *ce* is never added to gen. plur.

171. **quo**, cp. *aliis*, 476 n.

172. **plerique omnes**, 'That's everybody's nature almost'. A favourite expression in early Latin (cf. And. 55, Heaut. 830; Don. in And. l. c.). *Omnes* is added to strengthen and qualify *plerique*. ['Reisig (Vorl. über Lat. Spr. § 455) suggests an ellipse of *uel* wrongly'. Dz.]

ingenio. Supra, 70.

nostri nosmet paenitet, 'We think ourselves failures', R.C.J., i.e. we are discontented with our lot: for the sentiment, cf. Hor. Sat. 1. 1 opening lines, *Qui fit, Maecenas, ut nemo quam sibi sortem | seu ratio dederit, seu fors obiecerit, illa | contentus uiuat*, &c. Cf. Heaut. 72: Ov. Pont. 1. 3. 14.

nostri. Roby, § 1350, regards these forms *nostri*, *uostri*, &c. as from *noster* not *nos*: Aul. Gell. 20. 6 has a long discussion *utrum siet rectius dicere habeo curam uostri an uostrum*. The personal pronoun seems the more proper form, like Greek *ἐπιμελοῦμαι ὑμῶν*. Among other passages, including this from Phorm., he quotes Afranius, *nescio qui nostri miseritur tandem deus*; Laberius in *Necyomanteia*, *nostri oblitus est*—and, in plur., Plaut. Most. *pars uostrorum*: to which may be added Hec. 216 *quo quisque pacto hic uitam uostrorum exigit*.

173 sqq. 'Now you I think are to be envied, P.;—you are uncompromised, can still think what you will do, hold to the girl or let her go; I'm in the wretched predicament that I can neither resign nor remain in possession'. R.C.J.

175. **retinere eam anne amittere**. This is the happy suggestion of Dz. who however now reads as Fleckeisen.

176. **mihi sit**. If *ius* is not inserted (with A and Dz.) then *i* is long in *mihi*, which is not common in Plaut. and Ter.

Ritschl Trin. ed. 2 marks the form in index with a query. Later codd. (a) *mihi eius sit*: followed by Parry, Fleck., &c., who read *mittendi* for *amittendi*. (b) Guyet and Bentr. *mihi ius sit*; so Umpf.

If *eius* be read, notice the purely substantival force of the gerund: and cf. term. in *-di* with fem. in Hec. 372: see Lucr. 5. 1225 *poenarum graue sit soluendi tempus adultum*.

178. **ipsus**. An old form, frequent in comedians. Neue, Lat. Form. 2. 145. Cf. *istus*, once in Plaut.

179. **rēperis**. So Dz. and Umpf., which makes the line a trochaic octonarius; Bentr. suggests *repereris*; Fleck. and Wagn. follow Lachmann's conjecture (on Lucr. 3. 1050) *reperies*.

180. **te independent mala**. 'Such horrors threaten you all of a sudden, and you're so unprepared'. Cf. Lucil. ap. Fest. p. 161. 9 *quae res me independent* [Fest. *me*=*mihi*]. Other passages, as Lucr. 1. 326, and the parallel use of *accido*, *incido*, &c. (Plaut. Stich. 88), convey a purely physical meaning.

182. After this line, one is found in the codd., which is obviously foisted in from And. 208 *quae si non astu prouidentur, me aut erum pessum dabunt*. Don. makes no comment on the spurious verse.

184. **temporis punctum**. 'Then I've just one moment for my purpose'. Exactly=Greek *στιγμή χρόνου*. Cf. Hor. Ep. 2. 2. 172 *puncto—mobilis horae*. So, 'on the prick of noon'. French, 'point du jour', &c.

ad hanc rem. 'Ad deliberandum quod ago'. Don.

186. **laterem lauem**. 'I should be washing a brick': this is the only instance of this prov. in Class. Latin. Cf. *πλυνθον πλυνεῖς*, which Dz. suggests may have ended a line in Terence's Greek original. Cf. similar prov. Aristoph. Vesp. 280 *λίθον ἔψεις*, and Angl. 'to wash a blackamoor white'. 'Can the Ethiopian change his skin?' 'We wash a wall of loam,' Hooker, Sermon 2. 19.

187. **me excruciat animi**. A locative. [Roby, §§ 1169, 1321, the gens. which are found are due (1) to Greek construction; (2) to false analogy.] Cf. Ad. 610 *discrucior animi*, Eun. 274 *falsus animi*, Hec. 121 *incertus animi*, Plaut. Mil. Glor. 1068, Verg. G. 4. 491 *uictus animi*, &c.

188. **nam absque eo esset**. Plaut. Menaech. 1022 *nam absque ted esset, hodie nunquam—uiuerem*. Dziatzko notes that *absque* is used with abl. in Plaut. and Ter. only in hypothetical sentences without *si* and with imperf. conj., Hand

Trs. 1. 69 sq.: see also Madv. § 442, and obs. 2. Brix on Plaut. Trin. 832 gives a list of passages in which it occurs. It is not used again in Latin until the silver age, and then without any conditional meaning.

189. 'I should have taken good care of myself' = *proui-dissem*.

190. *aliquid conuasassem*, &c. 'I should have got my traps together and taken to my heels out of this at once', see textual note on the form *conuasassem*. The word is ἀπαξ λεγόμενον in Class. Lat. and is a mil. t. t. *colligere* or *conclamare uasa* = to strike camp. Cf. Plaut. Pseud. 1033 *cor conligatis uasis expectat meum*, &c. Cf. also Hor. Sat. 1. 1. 78 *seruos | Ne te compilent fugientes*.

protinam = *protinus*: used in old Latin. Roby § 526 classes it as a locative.

192. *qua insistam uiam*? 'How shall I set about looking for him?' R.C.J. Cf. Eun. 294 *quam insistam uiam*.

195. *satis pro inperio*, &c. = *satis inperiose loqueris*. 'You're pretty peremptory, whoever you are'. For sentiment cf. inf. 405, and for phrase Liv. 3. 49 *pro inperio Valerius discedere lictores iubebat*.

197. 'Your errand for mercy's sake? And in a word if you can!' R.C.J. Cf. 103 note.

198. *intellexti*. Cf. *dixti*. The letters *i, s* can be omitted in 2nd pers. sing. and plur. of indic. perf., conj. plup., and inf. perf. of those verbs whose perfects end in *-si, -ssi* or *-xi*. This syncope is most common in the old dramatists—some such forms occur even in Cicero.

201. *Phanium*, the bride of Antipho.

203. *fortis fortuna adiuvat*. Cf. Menander apud Stobaeum τόλμη δίκαια καὶ θεὸς συλλαμβάνει. The proverb is of frequent occurrence. Cic. quotes it de Fin. 3. 4; Tusc. Disp. 2. 4; Virg. Aen. 10. 285 *audentes fortuna iuuat*, and Butler Hudibras 1. 3. 395 'Fortune th' audacious doth *juvare* | but lets the timidous miscarry'.

204. *non sum apud me*, 'I'm all abroad': a usage confined to comic dialogue. Cf. Andr. 408, 937; Hec. 707; Plaut. Mil. Gl. 1345. French 'je n'y suis pas'.

206. *non possum inmutarier*, 'I cannot change my nature', i.e. I cannot assume a confidence which I do not feel. For form in *-ier*, see 92.

208. **quom** *causal* is constructed like *quom* concessive, supr. 22, note.

hoc nil est, 'It's no use, Phaedria' [*hoc* perhaps used contemptuously of Antipho himself. Cf. Cic. Verr. *etsi hoc nescio quid nugatorem sciebam*, so *τοῦτο*, Aristoph. Eq. 854, Ran. 73.]

ilicet, 'Come along' = *ire licet*, as *scilicet* = *scire licet*. [Don. says 'semper ilicet finem rei significat, ut actum est: sic iudices de concilio dimittebantur, suprema dicta quum praeco pronunciasset ilicet, quod significat ire licet'.] Cf. Eun. 55 *actumst, ilicet* | *Peristi*.

209. On masks, see note on 51.

210 sqq. Cf. Les Fourberies de Scapin, Act 1, sc. 4: 'Scapin. Allons! la mine résolue, la tête haute, les regards assurés. Octave. Comme cela? Scapin. Encore, un peu davantage. Octave. Ainsi? Scapin. Bon: imaginez-vous que je suis votre père qui arrive, et répondez-moi fermement comme si c'était à lui-même'.

210. **satine**. Dz. gives these rules for affixing *-ne* or *-n*. I, after consonants, naturally *-nē*. II, after long vowels in (a) words of more than one syllable *-n*, (b) monosyllables either *-n* or *-nē*. III, after short vowels (a) before vowels, as a rule, *-nē*, (b) before consonants (a) when the word with the particle has the verse accent *-nē*, (β) otherwise *-n*. IV, after words in which, before *-ne*, *s* has fallen out, simple *-n* (e.g. *ain*, *scin*, *censen*, *sanun*, *poterin*). *Satine* and *potine* are but apparent exceptions to IV, being formed from *sate -ne*, *pote -ne*.

212. **et uerbum uerbo, par pari**, &c. 'See that you answer him word for word, tit for tat'. Cf. fuller form, *par pro pari*, in Eun. 445.

213. **protelet**, 'don't let him rout you with his furious broadside'. R.C.J. Cf. Turpilius (Ribb. Com. Fr. p. 96) *patria protelatum esse saevitia patris*. See Lucr. 2. 531 *undique protelo plagarum continuato* [*protelo*, i.e. *tenore*; Don.].

219. **tu iam litis audies: ego plectar pendens**. 'You'll get a wiggling: I shall be strapped up and flogged'. There is a contrast of the master's and slave's fate as in Heaut. 356 *tibi erunt parata uerba, huic homini uerbera*. Slaves were sometimes hung up by the hands, with weights attached to their feet. Cf. infr. 250 and Eun. 1021. Floggings, wearing the *furca*, *κυφωρισμός* [And. 865 *quadrupedem constringito*], work in the country, banishment from the cook-shop and other city delights, were the usual punishments.

220. *fefellerit*. The tense is in agreement with that of the principal sentence, though the present might stand here as in Heaut. 668 *nisi me animus fallit multum, haud multum a me aberit infortunium*. [Dz.]

223. *aufer mi 'oportet', 'Should me no shoulds'*. R.C.J. Cf. Juv. 6. 170 *tolle tuum precor Hannibalem*.

quin—inpera. In this sense *quin* (Ribbeck Lat. Part. p. 14) is used (1) with indic., e.g. Heaut. 832 *quin accipis?* (2) with imper. (esp. in comedy) And. 45 *quin tu uno uerbo dic*. Cic. pro Mil. 79 *quin sic attendite, iudices*.

225. *in re ineipiunda*, 'at the beginning of our plan'. R.C.J. The participle in *-dus* is virtually a pass. pres. So, *ante conditam condendamue urbem* (before process of building) Liv. pref. Vergil's *uoluendis mensibus* is a transl. of Homer's *περιπλομένων ἐνιαυτῶν*.

226. *uincibilem*, 'sure of success', used in an active sense. So *placabilis* infr. 961 and Ad. 608, *tolerabilis* (?) Heaut. 205, *impetrabilis orator* Plaut. Most. 5. 2. 4, *genitabilis* Lucr. 1. 11 (see Munro), *mactabilis* (= *qui mactat*) Lucr. 6. 805, *penetrabile frigus* and *telum* Verg.; *dissociabilis* Hor.; *exitibilis* Plaut., Cic., Liv., Tac.; *pernitiabilis* Liv., Tac.; *reparabilis* Pers.; *illaerimabilis* (of Pluto) Hor.

227. *nunc ipsast opus ea*. *Opus* has a double constr. (a) with the abl., causal or instrumental; *opus* really = a work. The phrase is equivalent to *qua re fiet opus?* Cf. Germ. 'es ist ein Werk'. (b) It appears as an indeclinable adjective, e.g. infr. 557 *quantum opus est argenti, loquere*. This use may possibly have arisen from the difficulty of judging in some passages whether it was accompanied by a nom. or abl., e.g. *iam hoc opus est*: see Heinrichs de usu Abl.

229. *in insidiis hic ero*, 'will lie here in ambush'. Cf. Plaut. Pseud. 959 *at ego hic in insidiis ero*. All the best MS. authority is for this reading: Bentley however reads *subsidiis* = in the reserves, i.e. as it were in the ranks of the *triarii*, who would advance only when the two front ranks wavered. This reading (which is forbidden by the scansion) would perhaps harmonize better with *subcenturiatus* in the next verse, which = one introduced to fill up the complement of a regiment, or to step into the place of a fallen soldier. Cf. Ribbeck, Com. Frag. p. 72, Caecilius 229 *nunc meae malitiae | Astutia [te] opus est subcenturiare*, i.e. come to the aid of, back up.

231 sqq. 'So A. has married without my leave, has he? And to think that he should have no regard for my authority,—nay I won't say authority,—my resentment even, no compunction,—oh! it's monstrous! oh judicious Geta!' R.C.J. *tandem* = *ποτε*, expressing indignation. *mitto* = *omitto*.

234. *uix tandem*, 'he remembers me at last', sc. *mei meminit*.

236 sqq. 'GE. You old dear! DE. But the deliberate betrayal of the cause without a word,—was *that* the law's doing too? PH. (*aside to Geta*) That's a puzzler. GE. I'll set it right, never mind. DE. I'm at a loss what to do, the thing's so unexpected and astounding. I'm so put about that I can't set about thinking'. R.C.J.

241 sqq. Cic. Tusc. 3. 14 quotes these verses and the analogous sentiment from Euripides (Dind. Poet. Scen. fr. 392):

ἐγὼ δὲ τοῦτο παρὰ σοφοῦ τινος μαθὼν
 εἰς φροντίδας νοῦν συμφοράς τ' ἐβαλλόμεν
 φυγὰς τ' ἐμαντῶ προστιθεὶς πάτρας ἐμῆς
 θανάτους τ' ἁώρους καὶ κακῶν ἅλλας ὁδοῦς,
 ἔν' εἴ τι πάσχοιμ' ὦν ἐδόξαζον φρενί
 μή μοι νεωρὲς προσπεσὼν μάλλον δάκοι.

242. *aduorsam*, 'which meets them'.

243. '*pericla, damna, exilia; peregre rediens semper cogitet*', so A, Faernus, &c. Bent. corrected by omitting *exilia* and inserting *secum* after *semper*, bringing the vs. into agreement with the best MSS. and Edd. of Cic. Tusc. 3. 14. 30.

pericla, the everyday speech of common writers uses contracted form only.

peregre, 'from abroad', so Plaut. Stich. 585; Truc. 1. 2. 26, Titinius 33. See Ribbeck Lat. Part. p. 2. King and Cookson, p. 340.

cogitet. Supply *quisque* from *omnis* in 241. With the whole passage, cf. Les Fourberies de Scapin, Act 2, sc. 8, 'que pour peu qu'un père de famille ait été absent de chez lui, il doit promener son esprit sur tous les fâcheux accidents que son retour peut rencontrer, se figurer sa maison brûlée, son argent dérobé, sa femme morte, son fils estropié, sa fille subornée, et ce qu'il trouve qui ne lui est point arrivé, l'imputer à bonne fortune', &c. Scapin employs the same parody, as Geta here.

246. *omne id deputare esse in lucro*. *Deputare* depends with a slight change of construction on *cogitet* or perhaps on *oportet*, 242. Cf. *infr.* 251, and for the sentiment Hor. Od.

1. 9. 14 *quem Fors dierum cunque dabit, lucro | Appone.* Cf. *putare* of adding up accounts. Ad. 208 *frustra egomet mecum has rationes puto.*

247 sq. Cf. the excellent parody by Syrus of Demea's words in Ad. 423 sq.

248 sqq. 'I have calculated all the discomforts contingent on his return,—the eternal mill-grinding, the castigations, the irons to wear, the country-work, not one of these things will take my nerves by surprise. Every un hoped-for result I shall count as clear gain. But why don't you face your man and take the polite initiative?' R.C.J.

248. *meditata.* For deponent in passive sense, frequent in popular language, cf. inf. 305, Eun. 383 *despicatus*—and in the poets: in Hor. alone, *abominatus, detestatus, modulatus, metatus, interminatus, &c.*

249. *molendumst in pistrino.* Cf. And. 199 *te in pistrinum, Daue, dedam usque ad necem.*

250. *opus ruri faciundum.* Town slaves hated country work. Cf. Plaut. Most. 18 *Augebis ruri numerum, genus ferratile.* Horace (Sat. 2. 7. 118) threatens a refractory slave with *accedes opera agro nona Sabino.* But the slaves of Athenians would have to work on country estates and in mines: and although Terence is careful, as a general rule, to represent the more intimate relations which Greek life admitted between master and slave, yet occasionally, in detail, his allusions bear more strongly on Roman habits.

ruri. The genuine locative in *-i* (both Gk. and Lat.), so *domi, humi, animi, uiciniui (ae), ubi, ibi, illi (illie), &c.*

252. *hominem adire*, 'quasi in praelium', Don. Verg. Aen. 5. 379 *audet adire uirum.* *Homo* has three principal usages in comedy, (1) almost = *is*: so very frequently, more than fifty times, in Terence: (2) = *άνήρ*, e.g. Soph. Aj. 817 *άνδρὸς Ἐκτοπος*—a title of respect like *monsieur votre fils*, cf. infr. 1005; (3) = *ἄδελφος*.

in principio. As a mil. term = 'in front line', this would harmonize well with *adire*; but the technical meaning is confined to the plural.

255. *saluom uenire.* The customary greeting to a friend returning from abroad was *saluom uenisse gaudeo*, or some variety of the phrase. Cf. Heaut. 407; Hec. 353; Eun. 976; Ad. 80; Phorm. 286, 610. The pronoun *te* can be inserted or omitted at will.

hoc refers to his last words.

259. **suscenses** is better than *succenses*, so *sescenti*, &c.

262. 'That he may find what a martinet he has made of his easy old father'. R.C.J.

lenem illum, &c. Notice contrast of *lenem* and *acerrimum* brought out by their position.

265. **unum quom noris omnis noris**. So A. Benth. says, 'quanto gratus est haec simplicitas quam ista varietas', viz. of later codd. *cognoris*. Cf. And. 10 *qui utramvis recte norit ambas nouerit*.

266. 'A is in trouble, B appears as his advocate; when B's in a scrape, A turns up; it's a joint-stock concern'. R.C.J.

268. **inprudens**. 'Unwittingly'.

269. **cum illo haud stares**, 'You would never have backed him'. Cf. forcible phrase in Liv. 26. 41 *cum di prope ipsi cum Hannibale starent*. The more usual expression is *ab illo*, *ab illius parte*. So *hinc stas*, Plaut. Men. 799. Verg. Aen. 12. 565 *Iuppiter hac stat*.

270. **culpam in se admiserit**, 'has been guilty of anything'. Phaedria is about to plead that Antipho was forced into the marriage. *Admitto* looks to the moral liability, freely incurred, *committo* to the overt act.

271. **rei—famae**. 'If it is true that A. has been guilty of anything that amounted to gambling with his prospects or character, I don't demur to his getting what he deserves, but if may be some rascal took advantage of his own villany to lay a trap for our inexperience and succeeded,—is the fault with us or the judges? They often mulct a rich man from spite, or give damages to a poor man from compassion'. R.C.J.

273 sq. Cf. Les Fourberies de Scapin, Act 1, Sc. 6.

276. 7. **adimunt—addunt**. Sc. by their decisions. Cf. the Mosaic regulation, Lev. xix. 15, and the sentiment of Antiphanes, *καλῶς πένεσθαι μᾶλλον ἢ πλουτεῖν κακῶς* | *τὸ μὲν γὰρ ἔλεος, τὸ δ' ἐπιτίμησιν φέρει*.

280. **tua iusta**. 'the rights of your case'. *Iusta* is made a substantive and has an attribute joined to it. See Roby, § 1063.

281. **functus—officium**. *Functor* has an accus. in Terence, without exc. [but see Spengel on Ad. 603, Brix on Plaut. Trin. 1]. *Utor*, *fruor*, &c. both accus. and abl. (of the means), see Roby, § 1223. **liberalis**, 'gentle', supra 168. There is all the more plausibility in Phaedria's account, because Antipho was naturally timid; he says of himself, *non possum inmutarier*.

287. **bone custos**, &c. Ironically, as *uero* indicates. Cf. Verg. Aen. 4. 93, when Juno taunts Venus, *egregiam uero laudem et spolia ampla refertis*, | *tuque puerque tuus*.

columnen, 'prop of the household'. Cf. *mearum* | *grande decus columnenque rerum*, Hor. Od. 2. 17. 4. On the form see Ritschl, Trin. proleg. p. lxiv; the root is **CEL**—as in *celsus*. There is a technical meaning involved, as in *columella*, which = *seruus maior domus*, as in the epitaph, *seruos nec infidus domino neque inutilis cuiquam!* | *Lucili columella hic situs Metrophanes*. [Lucil. 22. 2.]

292, 3. **seruom hominem**, &c. For the form cf. Plaut. Mil. Gl. 563; Epid. 1. 1. 58; And. 755 *mulier meretrix*; Sall. Jug. 12 *mulieris ancillae*. Slaves were not allowed at Athens to give evidence except under torture, nor to come forward as *συνήγοροι*. Meier and Schömann, Att. Proc. pp. 667 sqq. At Rome it was illegal for slaves to give evidence at all against their masters, except in cases of incest or adultery—*de seruis nulla quaestio est in dominum nisi de incestu, ut fuit in Clodium*, Cic. pro Mil. 22. 59.

293. **dictio**. Verbal substantives in *-io* have as a rule in Plaut. the cases of the verb from which they come, e.g. Plaut. Curc. 626 *quid tibi istum tactiost*—cf. the double constr. at Eun. 671, *quid huc tibi reditiost? uestis quid mutatiost?* Roby, § 1400.

294 sqq. 'I waive all that: I'll assume further that the boy was nervous from inexperience,—granted,—and you're only a slave; but if she's ever so near a relation it wasn't necessary to marry her: you might have dowered her as the law requires'. R.C.J. The law is quoted above 125; see Dict. Ant. s.v. *Epicleus*.

301. **faenore**. Root **FE**—cf. *fui, fero, fecundus, felix*, &c. See M. Varro ap. Aul. Gell. 16. 12. 7, *Faenus dictum est a fetu et quasi a fetura quadam pecuniae parientis atque incrementis. Idcirco et M. Catonem et ceteros aetatis eius 'feneratorum' sine a litera pronuntiasse tradit, sicuti 'fetus' ipse et 'fecunditas' appellata*. He ridicules an absurd derivation from *φαῖνεράτωρ ἀπὸ τοῦ φαίνεσθαι ἐπὶ τὸ χρηστότερον*. Cf. Non. 54. 5; Fest. 86. 94.

302. **siquidem quisquam crederet** | *te uiuo*. 'Yes, if any one would have trusted him in your time'. R.C.J. At Rome young men under twenty-five years of age were placed under a *curator* for protection against fraud. Any one under that age who contracted a debt was not liable, nor could the creditor

get any satisfaction: the law is said to be of Greek origin. See Plaut. Pseud. 303, Tac. Ann. 11. 13; Suet. Vesp. 11.

305. **nil suaue meritumst.** 'It's no case for clemency'. For the passive use we have justification in Liv. 8. 7 *ignarus laus an poena merita esset*. Cf. note on *meditata*, 248. [Bentl. alters to *nil suaue meritast*, applying it to Phanium; Goveanus to *meritu'st*. Cf. infr. 1014, where A has *meritum*, not *meritam*. Another interpretation is that of Don., *nihil mihi mercedis suaue est ut ego illam cum illo nuptam feram: suaue meritum enim suauem mercedem significat*. Then transl. 'Nothing that I could get would content me if I allowed this marriage'. Cf. Plaut. Poenul. 1. 3 *ut non ego te hodie emittam manu, non meream quantum aquae in mari neque nubis quantum, &c.* Men. 1. 3. 34 *neque hodie ut te perdam, meream deum diuitias mihi*. Cic. de nat. deor. 1. 24 *quid mereas ut Epicureus esse desinas?*]

307. **nēmpe.** 'You mean Phormio'. At Plaut. Trin. 327, three of Ritschl's codd. write it *nepe*.

patronum, 'champion'; like the *προστάτης*, whom a stranger at Athens would require to represent him or her in a law court.

308. **faxo.** This old future is formed by adding -so to the present stem; e.g. *leuo*, *leua-so* (which when spelt -sso is due to wrong analogy as though it were like contr. of *leuasse* from *leuauisse*); *ago*, *axo*; *facio* (*i* omitted), *faxo*. Then it corresponds exactly with Gk. fut. λύσω, πράξω, τέψω. See also Madv. § 115 f; Roby, § 1486. Brix on Plaut. Capt. 168; Trin. 121. See Peile, p. 318 n., whose arguments on the other side are very weighty. If *faxo* is to be taken as a fut. perf. = *fecero*, we may compare for construction 426, 681, 882; Ad. 127 *si pergis abiero*; Hor. Epod. 15. 24 *ego uicissim risero*. For the mood *faxo*—*aderit*, see Roby, § 1605, 'In Plaut. and Ter. *faxo* is frequently used with an indic. fut. logically, not grammatically, dependent'.

310. **Pamphilam.** Phaedria's mistress.

311. **penatis—salutatam.** Greeting to the household gods was the first duty of a pious Roman. Cf. Plaut. Stich. 534.

314. **ut ne**=simple *ne*. Cf. Hec. 595; Eun. 439; Heaut. 269; infra, 415.

ACT III.

315. Cf. the beginning of Demipho's speech, supr. 231 sq.

317. **oppido**, 'very much so'. Festus, p. 184 'oppido ualde

multum; ortum est autem hoc uerbum ex sermone inter se congratulantium quantum quisque frugum faceret, utque multitudo significaretur saepe respondebatur 'quantum uel oppido satis esset'. Hinc in consuetudinem uenit ut diceretur oppido pro ualde multum. It was already obsolete in Quintilian's time '*oppido sunt usi paulisper tempore nostro superiores*', 8. 3. 25. It is chiefly confined to colloquial language, but occurs in Liv. and Cic. (not orations). It prob. = 'on the plain', with which cf. *plane*. Ribbeck (p. 44) explains it as *ob pedom*. Roby, § 511. 1, and note on *infr.* 347 *postilla*. Roby, l. c., compares *ἐπιπέδως*, which does not occur in Liddell and Scott.

summa rerum redit. 'The whole responsibility devolves on you'.

318. **intristi**, &c. 'This mess is of your mixing; you must eat it up' [= 'As you make your bed so you must lie']. Cf. Auson. *Idyll.* 6 *tibi quod intristi exedendumst: sic uetus uerbum iubet*. The allusion is to the mixing of a salad or mess eaten by rustics, of meal, garlic, grated (*intrit-*) cheese, &c. Phaedr. 1. 26. 7 *intrito Plenam lagenam posuit*.

319. **eccerē**. In Ter. here only; six times in Plaut. Paul. ex Fest. 78 *eccere iuris iurandi est, ac si dicatur per Ccerem, ut ecastor edepol*. Alii *eccere pro ecce positum accipiunt*. Ribbeck [Lat. Part. pp. 43 sq.] derives it from *ecce-rem*, with loss of final *m*. Cf. note on *infr.* 347.

320. **quid si reddet?** 'What if he shall retort?' Phormio is conjecturing the line of conduct which Dem. is likely to adopt. His words and those of Geta do not answer each other.

subueni, 'come to the rescue'. Military term. See note on 229.

323. **deriuem**, 'turn aside on to myself the current of the old man's rage'; t. t. for diverting the course of a stream. Cf. peculiar use, Lucr. 2. 365 *deriuare animum*: the orig. sense is seen in Hor. Od. 3. 6. 19 *quo fonte deriuata caedes*.

324. **amicus**. 'Nom. pro Voc. posuit', Don. With *amicu's* of edd. cf. 1046 *Mulier sapiens es*. Andr. 702 *forti's*.

325. **in neruom**, 'land you in the stocks': 'quia saepe in neruom coniciebantur ex aliquo maleficio in carcerem missi', Don. Cf. *infr.* 695 *Nostra causa scilicet in neruom potius ibit*. The *neruos* was used for fastening both feet and neck. Cf. Plaut. Rud. 872. Pl. As. 550 *stimulos laminas crucesque com-*

pedisque Neruos catenas carceres numellas pedicas boias, cf. 9 supra. Its history is analogous to that of *robur*.

326. *periculum*, 'trial', *πείραν*. Cf. *peri-tus*, *im-peri-tus*, *ex-peri-ri* from an old verb *perire*, with which cf. Gk. *περά-ω*, *περά-ω*, κ.τ.λ. Corssen Kr. B. p. 346; Curtius Gk. Etym. 1. 356; Peile, p. 112.

pedum, specified because of the *neruos* of v. 325.

327. *deuerberasse*, 'that I have thrashed within an inch of their lives', cf. *supr.* 47 note.

328. *hospites*, 'foreigners'. Both *hospes* and *hostis* orig. meant 'stranger'; then the words differentiated. [We should have expected *tum h. tum ciuis*? The awkwardness and weakness of the vs. combined render it very suspicious. Interpretations for *quo m.*, &c. are (1) 'The better I know them the oftener I harm them'; (2) 'The better I know my way the oftener I tread it', referring to v. 326.]

329. *enumquam*. 'Come now did you ever hear of my being indicted for assault?' '*En uim habet indignationis*'. Don. on 348. Ribbeck, Lat. Part. p. 34; *supr.* 127. Cf. Menander in *Misogyno*, *ἔμνυμί σοι τὸν ἥλιον, ἧ μὴν ποιήσῃ σοι γραφὴν κακώσεως*. *Dica* = 'private suit'. See Gow, § 73.

330 sqq. "PH. Because we do not spread nets for hawks and kites that do us harm; the net is for the harmless birds. The fact is, pigeons may be plucked—hawks and kites mock our pains. Various dangers beset people who can be pilfered—I am known to have nothing. You will say: 'They will get a writ of *habeas corpus*'. [See appendix at end of notes.] They would rather not keep a large eater; and I certainly think they are right to decline requiting a bad turn with a signal favour.

GE. Antipho can never repay his obligation to you.

PH. On the contrary, a man can never quite repay his patron. Think of your coming empty-handed, perfumed and fresh from the bath, with your mind at ease, while *he* is devoured with care and expense, all for your gratification. He snarls, you can smile;—the wine is to come to you first—you are to sit down first—a puzzling banquet is served, &c." R.C.J.

330, 1. *tennitur*. So all modern edd. But is it safe to go against all codd. with one grammarian, who recognises the MS. reading? Cf. Plaut. Mil. 1407 *dispennite*—*distennite*. No doubt *-nn-* represents the *pronunciation* of the word.

332. *illis—illis*, referring to different people, are very awkward. Bentley's *istis* would be an improvement.

opera luditur. See Brix, *Plant. Capt.* 341 note.

333. 'Others from whom something can be pilfered are in danger from different quarters'. Cf. *Juv.* 10. 22 *Cantabit uacuis coram latrone uiator*.

334. *d. ducent d. d.* Note the forcible alliteration, as at 347. The condemned debtor was assigned to his creditor as a slave if no one would release him; such a man was styled *addictus* as opposed to *nexus*, when the man gave his services voluntarily to liquidate the debt.

339. *asymbolum*. [Best MSS. here and *Andr.* 88, *Eun.* 540 have *y* not *u*. Greek *υ* went into Latin *y* (e.g. *Myrrina*, *Myconius*, *Glycerium*, *Chrysis*, *Syra*, *Pyrrus*, *Byrria*, &c. in *Ter.*); *u* (e.g. *Simulus*); *o* (*Storax*=*Στόραξ*). That *u* was not necessarily the older form is shown by the parallel forms *Pyrrhus* (so *Eun.* 783 A), *Burrus*.] *Symbola* (*συμβάλλω*), see *Andr.* 88, *symbolam Dedit, cenauit*. *Eun.* 540 *ut de symbolis essemus*. Liddell and Scott, s. vv. *ἀσύμβολος ἔρανος*. These vss. are said to be a reminiscence of *Enn. Sat.* 6 *Quippe sine cura laetus lautus quom aduenis Infertis malis et expedito bracchio Alacer celsus lupino exspectans inpetu Mox dum alterius abligurias bona: quid Censes dominis esse animi? pro diuom fidem! Ille tristis cibum dum seruat, tu ridens uoras*.

balineis=Greek *βαλανεῖον* restored by Umpfenbach from A¹.

340. *ille*, the patron.

341. *ringitur*. 'He snarls': 'ringi est stomachari taciturnum; est enim translatio a canibus latraturis', Don. *Hor. Ep.* 2. 2. 128, where Or. quotes *Cic. ad Att.* 4. 5. 2 *Ei subringentur qui uillam me moleste ferunt habere*. (King and Cookson, p. 213.)

342. *dubia*, 'puzzling'. *Paen.* 307 *O multimodis uarium et dubium—diem*. *Hor. Sat.* 2. 2. 76 *Vides ut pallidus omnis Cena desurgat dubia*. French 'un ambigu' [*Stallb.*], 'un embarras de richesses'.

345. *praesentem deum*. *Men.* 'Αλ. 8 τὸ γὰρ τρέφον με τοῦτ' ἐγὼ κρίνω θεόν. *Verg. Ecl.* 1. 41; *Georg.* 2. 127; *Aen.* 12. 152. The idea in *praesens* is that the god comes as soon as called. *Ps.* xlv. 1 God is...a very present help in trouble.

346. *senēx* to be thus scanned and not *s'nex* as has been suggested. See introductory note on metres and Peile, p. 323.

coitios, one of the many military metaphors, = 'shock'. Cf. French proverb 'Ce n'est que le premier pas qui coûte'.

347. *postilla*, like *postea*, *postidea*, *posthac*, *interea*, *praeterea*, *praeterhac*, probably originally ablatives, cf. Neue 2. 493; Ritschl op. 2. 270. [Or they may represent *post illa(m) rem*: the final nasal being pronounced very faintly. Don. ad Ter. Ad. 207 'm littera est nimium pressae uocis ac paene nullius'. In early times the Romans pronounced *m* final so little that many doubted whether to write it or not; and in inscriptions of B.C. 200 it is oftener omitted than written. But after this date until third century A.D. it was always written as well as pronounced, except when irrevocably lost. In the scribbling on walls of Pompeii it is usually wanting, e.g. *tota*=*totam*.]

iudas. *Ludo* used of a sham fight Tibull. 1. 4. 51 *si uolet arma, leui temptabis ludere dextra*. Cic. de Or. 2. 84 *Sed uideant quid uelint: ad ludendumne an ad pugnandum arma sint sumpturi*. So our 'play'=fencing, e.g. Hamlet 5. 2.

350. 'Come, attend! hush! I'm going to touch him up. Heavens above! Does Demipho say that P. isn't his relation? Demipho says that she isn't his relation?' R.C.J.

351. *pro deum*, 'ἐλλειψις—deest fidem', Don. Cp. Andr. 237, 246; Eun. 943; Heaut. 61; Hec. 198; Ad. 746. Infr. 1008 *pro* is used with the vocative, *pro di immortalis*.

356. The vs. om. in Cod. Regius is condemned by Bentl. The impudent Phormio had forgotten to post himself even in the main points of his story. Stilpo was, as we see later on, the name assumed in Lemnos by Chremes. A few vss. below (389) he gets Geta to prompt him.

357. Menand. *Adelph.* ἔργον εὐρέϊν συγγενῇ
πένητός ἐστιν· οὐδὲ εἰς γὰρ ὁμολογεῖ
αὐτῷ προσήκειν τὸν βοηθείας τινὸς
δεόμενον· αἰτεῖσθαι γὰρ ἅμα τι προσδοκᾷ.

Pl. Stich. 522 *res amicos inuenit*.

ignoratur, 'is ignored'. In this sense *ignoro* is used by Pl. Amph. 1047 *quem omnes mortales ignorant et ludificant ut lubet*.

359. Geta pretends to be zealous for his master's reputation; so Scapin in Les Fourberies de S. Act 3, sc. 2.

insimulabis, used both of true and false accusations: for genitive cf. constr. of *accuso*, *damno*, &c.

360. *ultro* 'actually', connected with *ultra*, *uls*, *ulterior*, *ultimus* (Corss. Kr. B. p. 301), has the force here, 'does he accuse me when I should rather accuse him?' Andr. 100 *Chremes ultro ad me uenit*=Chremes actually came to me.

362 sq. 'An elderly man whose work was his bread naturally shut himself up in the country a good deal'. R.C.J.

363. **quod in opere.** *Opus* used of field-work Eun. 220; Heaut. 72, 73, 142; Adelph. 518. [Cas. illustrates *opus*=manual labour by Cic. Off. 1. 42. 150 *illiberales autem et sordidi quaestus mercenariorum quorum opera non quorum artes emuntur.*]

uita, 'livelihood'= *uictus*, as at 734.

ruri, Paul. Fest. "*Ruri esse non rure dicundum testis est Terent. in Ph., cum ait 'ruri se continebat'.*" Supr. 91.

365 sqq. 'The old man used often to tell me in those times how this relation of his neglected him: and what a noble fellow! I never saw his like'. R.C.J. *Viderim*, perhaps conjunctive because a *class* of men is implied.

367. **at quem uirum!** Eun. 590 *at quem deum.*

368. **uideas te atque illum, ut narras.** 'A fine romance about you and your hero!' R.C.J. [Bent. proposed to rewrite the vs. *uidisti nullum ut narras*, which simplifies the passage. As it stands, expl. (1)=*haec quae de te et illo narras, tibi sint curae; quid ad nos?* Geta says impatiently—'Oh! you see to this story about you and him'. (2) Make the words depend closely on *viderim* in preceding line: Phormio has been saying what an excellent man Stilpo was; Geta comments 'Oh! you may see yourself in the same light as him, according to your story', i.e. you are alike, '*Arcades ambo*'.]

narro=*gnari-go*. Peile, pp. 117, 371.

i in malam crucem=*ἀλλ' ἔpp' ἐς κόρακας*. Plaut. Rud. 175, 6. *surrexit: horsum si capessit, salua rest: sed dextrouorsum auorsa it in malam crucem.* The cross in comedy is to be regarded as a punishment, not as a means of putting to death.

370. **inimicitia**, 'feud'= *ἐχθρα*.

371. **quam** refers to *hanc* (Phanium) in preceding vs.

373. '*tandem et uersui officit et sententiae*'. Bentl.

carcer, 'jail-bird'. Don. quotes fr. Lucil. *carcer uix carcere dignus. Crux, patibulum, prostibulum* also used as terms of abuse. The *carcere* of later MSS. shows how hard copyists found the word.

374. **extortor—contortor.** 'You extortioner, you law-twister'. Note the play on words. Casaub. compares the Aristophanic words *στρεψοδικεῖν, στρεψοδικοπανουργία* (Nub. 434; Aves 1468).

377. **hodie** omitted in many MSS. because not understood. Cf. Plaut. Pers. 218 *Numquam ecaster hodie scibis.* '*hodie non*

tempus significat, sed iracundam eloquentiam ac stomachum' Donatus on Ad. 215; cf. Brix on Plaut. Men. 218: Verg. Ecl. 3. 49 (Conington).

378. **adulescens**: Phormio was not what we should style a young man, but *adul.* is a very variable term, extending from the age of puberty to 30 or even 40. Contrast Varro in Censor. 14 *secundo [gradu] ad tricesimum annum ab adulescendo sic nominatus* with Cic. Phil. 2. 118 *defendi rempublicam adulescens* [alluding to B.C. 63 when he was over 40].

bona uenia, 'with your good pleasure'.

381. **qui**, 'in what way'.

382. 'fishing,—just as if you didn't know'. '*expiscari est diligentissime quaerere ubinam pisces lateant*', Don. Cic. ad Div. 9. 19. 1 *Nescis me ab illo omnia expiscatum*.

ita. For omission of verb cf. 418, 612. Brix on Pl. Capt. 259.

384. **sobrinum**. 'What! not know your own cousin?' *consobrini*, children of mother's sister; *sobrini*, children of *consobrini*, i.e. second-cousins. [*= sororini*, sister's children, Roby, § 839.]

enicas [*e, nec*]. 'Grant me patience' 856 n. Cp. 515 *optundes*.

385. **nomen**? See supr. 356.

maxume, 'certainly'.

387. **subice**, 'prompt me'. [The old spelling was *subiice*; but the Romans disliked the concurrence of the *ii*, and spelt such words either *proiēcere* or omitted the consonant *i*. See 18 n. Peile, pp. 310, 311; Munro on Lucr. 2. 951.]

389. **-nē** inserted after *ego* by later codd. is one of many such interpolations. In dialogue the mere tone of the voice would suffice to mark the question.

atque adeo quid mea? 'And after all what do I care?' R.C.J.

391. **noram**. Ritschl Tr.² 952, 957 denies that *noris*, *nosse* are allowable in Plautus. Here however all Umpf.'s codd. exc. DG read the shorter form. Cf. Peile, pp. 331, 355.

393. **t. rem decem**. 'A property of ten talents'. A talent was worth nearly £240.

394. **malfaciant.** Lachm. (Comm. p. 129) scans *Di tibi malé-* and at Andr. 52 *Libérius uiuéndi*, &c., which Wagner writes *librius uiuendi*, &c.

esses proferens = *proferres*. This construction, though found in such writers as Sophocles [e.g. Ai. 588 *μη προδοὺς ἡμᾶς γένη*], is usual rather in the analytic stage of language. Cf. Andr. 501 *ut sis sciens* = *ut scias*.

395. **auo—atauo.** Direct lineal descent would of course be the highest claim to an inheritance.

397. **face.** This longer form is usual in Pl. and Ter., especially in compounds, except those of *fero*. *Edice, adduce.* [At Pl. Tr. 174 A alone has *fac*; ib. 1008 *fac libri*; *face*, Faber.]

398. **cedo.** In conversation a query is often put logically but not grammatically dependent on another verb or sentence, e.g. on such expletives as *dic mihi, nide, cedo*, &c. So often in Plautus and Terence when later writers would make the query dependent and use the subjunctive. Cf. our 'Tell me, where are you?' Roby, §§ 1761, 1605, 1607. [-*do*, future imperative; pl. *cette* = *cedite* found only in early scenic poets.]

399. **quibus me oportuit.** For omission of inf. see supr. 383 *Ego me nego*; 447 *Cratinum censeo*.

405. **solus regnas.** Ad. 175 *regnumne Aeschine hic tu possides?* The title *βασιλεὺς* at Athens was almost as distasteful, though for a different reason, as that of *rex* at Rome, and was preserved only in *ἄρχων βασιλεὺς*, with which cf. *rex sacrificulus*. ['Well you're infallible'. R.C.J.]

406. **apiscier.** Heaut. 693 *Deorum uitam apti sumus*, where also the majority of MSS. read the compound verb.

For the law at Athens on this point cf. Demosth. in Lept. p. 502 (ed. Reiske) *οἱ νόμοι δὲ οὐκ ἐώσι δις πρὸς τὸν αὐτὸν ὑπὲρ τῶν αὐτῶν οὔτε δίκας οὔτε εὐθύνας οὔτε διαδικασίαν οὔτ' ἄλλο τοιοῦτον οὐδὲν εἶναι.* Timoc. p. 717 *ὁ μὲν (νόμος) γε οὐκ ἐᾷ περὶ ὧν ἂν ἅπαξ γυνῇ τὸ δικαστήριον πάλιν χρηματίζεν.*

407 sq. 'I've been victimized,—but sooner than go to law or be bored by you, I'll assume she's my relation'.

Dziatzko compares Eun. 116 sq. (*Mater*) *coepit—docere—, ita uti si esset filia.*

410. **dare.** Note the active when we should have expected *dari*. There is an anacoluthon: the apodosis of the sentence ought to have consisted of some such word as *dabo*.

411. *homo suavis*. Ironical, 'the pleasant gentleman'. Plato Gorg. 491 E ὡς ἡδὺς εἷ.

413. *meretricem—abusus sis*. For construction cf. Andr. 5 *operam abutitur*. Heaut. 133 *ad haec utenda*. Ad. 815 *mea, quae praeter spem euenere, utantur sine*.

415. *ut nequid*. See supr. 314.

ciuis, here feminine. ['Prof. Curtius would derive also *ciuis* from the simpler root-form \sqrt{ci} . *Ciuitas* did not necessarily imply to a Roman residence in any one large town', &c. Peile, p. 104.]

418. *ohe*, 'That'll do', an interjection of deprecation. Cf. Ad. 769; Hor. S. 1. 5. 12. [Shuckburgh on Heaut. 879.]

419. *actum aiant ne agas*, 'Once settled best left alone'. Cf. Reid on Cic. de Am. 22 *praeposteris enim utimur consiliis, acta agimus, quod uetamur uetere prouerbio*. The metaphor is forensic, of an attempt to rescind a judgment. [*ne agas* of a general prohibition; *ne egeris* of a particular one; Kennedy p. 340.]

420. *donec perfecero*. Madv. § 360 says the indic. is used when action has already begun, the subjunctive when the action has not begun or when design is to be expressed. Verg. Aen. 2. 719 *donec me flumine uiuo Abluero*.

modo gives force and impatience to the imperative. Eun. 65. Wagner there notes that the phrase *sine modo* usually threatens.

421. 'In short, D., you've nothing to do with us'; *tecum nil rei nobis* corresponds to the Greek τί ἐμοὶ καὶ σοί;

423. *aetas*, 'time of life'. Juv. 7. 33 *sed depluit aetas Casidis et pelagi patiens*.

426. *tu tē idem melius feceris*. 'You had better do the same with yourself', i.e. leave your house rather than expel your son. *te* abl. a common usage in Plautus and Terence, (cf. 137 *quid te futurumst?*); Cic. Verr. 1. 16 *quid hoc homine faciatis?* Roby, 1223. *Idem* is neuter: for the tense of *feceris* see note on 308.

427. *aduorsum* often stands after its case. Cf. Plaut. Aul. 682. Titin. fr. 65 *nam quid ego feci tē aduorsum*.

428. *infelix*. Cf. Liv. 1. 26 *infelici arbori suspendito*. The epithet applied (1) to the barrenness of the tree which was used as a cross; (2) to the ill character of such a tree, Gal. iii. 24 ἐπικατάρατος πᾶς ὁ κρεμάμενος ἐπὶ ξύλου.

433. *concordabis cum illa*, ἀπαξ λεγ. of persons.

435. *hoc age*, 'to the point, sir', a sacrificial formula, often employed to call attention to the business in hand. Lucr. 1. 41 [where see Munro's note] uses *hoc agere* of writing poetry, so Juv. 7. 20 *Hoc agit*; 48 *Nos tamen hoc agimus*. Cf. Seneca de Clem. 1. 12. 2 *Exterrito senatu 'hoc agamus' inquit* [Sulla] '*P. C. seditiosi pauculi meo iussu occiduntur*'.

Act 3, Sc. 3. The quiet humour of this scene is distinctively Terentian: Plautus would have worked it up to a much more comic pitch.

443. *in conspectum*, supr. 261: elsewhere *ante oculos*, Eun. 623, 794.

447. *quid ago?* 'What am I to do?' Cf. for the tense and mood Heaut. 343.

Cratinum censeo, 'I? I beg to call upon Cratinus, if you've no objection', sc. *potius dicturum*. Cf. supr. 399 note. Bentley's conj. *Cratinus, censeo* destroys one difficulty to create a greater.

450. *te absente*. This might disannul the marriage, no son being allowed to marry without his father's consent.

451. *restitui in integrum*, 'should be cancelled'. See Cic. in Verr. 5. 6, who instances such a proceeding as a sign of decay: *Perditae ciuitates desperatis iam omnibus rebus hos solent exitus exitiales habere, ut damnati in integrum restituantur—res iudicatae rescindantur*. Cf. Quintil. Declam. 372 *Iudicia tamen iudiciis rescindi non posse* (Stallb.). See infr. 455.

453. *sedulo*, 'advised by'. Roby, § 990, derives it from *se* (i.e. *sine*) *dolo*, but it is prob. connected with *sedeo*, *sedes*.

454. Cf. Hor. Sat. 2. 1. 27 *quot capitum uiuunt totidem studiorum* | *Milia*. Pers. Sat. 5. 53 *uelle suum cuique est*. See Madv. § 479 a.

457. *amplius deliberandum censeo*, 'I think we should take time to consider'. Cf. the legal term *ampliatio*, which referred to the adjournment of a trial when the *iudices* had given sentence *N. L.* [i.e. *Non Liquet*] on their tablets.

462. *quoad*, 'when he is coming home', supr. 148. 514 *dies quam ad*.

464. *eccum*=*ecce cum*, cf. *eccillum*, *eccistam*, Brix on Plaut. Mil. 789, Ribbeck Lat. Part. p. 42 f; but see King and Cookson, p. 361.

465. **multimodis**. Andr. 939 [where all MSS. but A *multis modis*]; Heaut. 320 [as here, due to Faernus].

cum istoc animo, 'You and your panic have a great deal to answer for'. For *cum* with abl. of quality cf. Andr. 940 *dignus es cum tua religione odio*. Plaut. Rud. 1303 *di te ament cum inraso capite*.

467. For the sentiment Don. quotes the fable of Aesop '*Auis cassita*' discussed in Aul. Gell. 2. 29.

468. **ut ut**, see Roby, § 1697.

469. **nequid—poteretur** orig. reading of A: *potiretur* is unmetrical; infr. 830 *potior* has an abl. *curavi propria ut Phaedria poteretur*, with gen. Plaut. Capt. 92 *potitus hostium = in potestatem hostium venire*. Consult Gronov. Plaut. Lect. p. 66.

tuam used objectively = 'her confidence in you'. Cf. 1016, Roby, § 1315. This is common in Gk. $\sigma\delta\varsigma \pi\acute{o}\theta\omicron\varsigma$ = *desiderium tui*. Cf. Aesch. Eum. 340 $\sigma\alpha\lambda \lambda\iota\tau\alpha\iota$, ed. Drake, where see passages quoted.

470. **spes opesque**. Often joined, e.g. Plaut. Capt. 517 *Nunc spes opes auxiliaque a me segregant*. 'I can tell you, Sir, we have been grumbling at you, ever since you went, for deserting us'. R.C.J.

471. **equidem** (read for *et quidem* by some edd.) was as yet used only w. the 1st person. The first undoubted use w. any other person is in Sallust Cat. 52. 16: *vanum equidem hoc consilium est* (Sall. flor. B.C. 56); cf. Propert. 3. 23. 5 *hic equidem Phoebus uisus mihi pulchrior ipso*; Pers. 5. 45 *non equidem hoc dubites*. **absentem—qui abieris** 'for running away'—pleonastic, see n. on 15.

474. **numquid patri subolet?** 'does my father smell a rat?' Cf. Heaut. 899, where it is of 3rd conjug. [Dz.] Ad. 396, 7 *aut non sex totis mensibus | Prius olfecissem quam ille quicquam coeperit*. **Subolet** is found only in the comic poets and in impersonal form.

475. **nisi Phaedria, &c.** We should rather have expected *nisi quod*, but *nisi* almost = *sed*. Cf. Andr. 663 and Sallust (Jug. 23) *plura de Iugurtha scribere dehortatur fortuna mea: nisi tamen intellego*.

476. **praebuilt**, notice omission of *se*. Cf. Cic. Fam. 5. 18. 1 *Te colligas uirumque praebeas*.

ut aliis. For the omission of the preposition cf. *supr.* 171 *cum eo lenone quo mihi*st.

477. 'He discomfited your infuriated parent': *confutavit* is conn. with *futis* [√FU, Peile p. 358] 'a water pitcher'; cf. *futtilis*, *effutire* *infra* 746, and literally means to prevent water from boiling over, hence 'to check' 'repress'.

478. **quod** may = *quoad*: but it may equally well be an acc. of *qui*. Heaut. 416 *quod potero adiutabo senem*.

479. 'The opening moves have gone as I tell you, all's quiet as yet, and your father means to wait for your uncle's arrival. AN. Why my uncle?' (sc. *mansurus est*). R.C.J.

481. **de**, 'by his advice', cf. Plaut. Bacch. 1038 *Fecisse dicas de mea sententia*.

482. **metuis** = *metus* (gen.) [King and Cookson, p. 349] cf. Heaut. 287 *eius annis causa*. The sentiment is in Apollodorus, according to Don. 'non optat saluom patruom uenire secundum Apollodorum et ostendit non congruere salutem eius cum com-modo suo'.

484. **palaestra** (πάλη), 'his play-ground', i.e. his mistress' house: used in this sense Plaut. Bacch. 66 *adulescens homo Penetrare huius modi in palaestram, ubi damnis desudascitur? Vbi pro disco damnum capiam, pro cursura dedecus*.

485. With this scene with Dorio cf. Les Fourberies de Scapin, Act 2, sc. 6, where the rascal Carle comes in to say that Léandre must find in two hours the sum necessary to redeem his lady-love from the gypsies.

489. **triduum**, Peile, p. 122.

490. **mirabar si adferres**. Cf. And. 175 *mirabar hoc si sic abiret*.

491. **suo suat capiti**. Guyet says 'hoc non est uersus sed monstrum, ab indocto atque impudente interpolatore intrusum', but he has the same kind of comment on 502 sqq. and 508. 'I am afraid our pander— GE. Is patching up some scheme for his own interest'. [This interp. seems more natural than the usually accepted one that *suat* = *suat dolos*, which is no doubt based on the phrase *consuti doli* (Plaut. Pseud. 540) and the word *sutela* (Plaut. Capt. 692). Cf. also δόλους καὶ μῆτιν ὑφαίνειν (Hom.), καταρράπτειν μόρον (Aesch. Eum. 26). Then tr. 'I fear our pander is devising some mischief. GE. For his own head? I fear so too'. But why should they fear such a thing? Bentley's *fuat* (=on his own head be it), without authority, and improbable.]

492. *hariosolare*, 'You're romancing'; *hariosolus* seems to be a contemptuous name for a *haruspex*= 'an entrail man'. For a different derivation cf. in laws of XII. tables *ni testimonium fariatur improbus intestabilisque* and *ne-farius*, Wordsworth p. 511. The force of the word is well brought out in Cic. Att. 8. 11. 3 *non hariosolans ut illa cui nemo credidit*.

495. *cantilenam eandem canis*, 'you sing the same old song'. There was a Gk. proverb τὸ αὐτὸ ᾄδεις ᾄσμα. Cf. Soph. Ai. 292 ἀεὶ ὑμνοῦμενα.

499. *inpuidentem*. Bent. reads *inprudentem*, because *inpuidentem* would be too strong a word for Dorio to use to a freeman: just as he conjectures *inprudentia* Hec. 213.

500. *ut phaleratis*, &c. *Phalerae* (from Gk. φάλαρα, Peile p. 282) ornaments for show worn on the breast by soldiers, and by horses on the forehead and breast—in trop. sense *ad populum phaleras* Pers. Sat. 3. 30.

'Can you be so reckless and shameless, Phaedria, that you want to take me in with tinsel and spangles and get my slave for nothing?' R.C.J. *ductes*, with the notion conveyed by phrase *ducere uxorem*, means 'to take as a concubine'. So freq. in Plaut. e.g. Asin. 164, Men. 4. 3. 20. *Ducto* also = 'lead by the nose' in Pl. Mil. Glor. 93.

502, 3. 'And then to think that this blow shouldn't have befallen me when A. had some love trouble on hand too'. R.C.J. Phaedria feels that A. might have had more sympathy if he had not already got his wish and been married to Phanium. With Wagner's *atque* translate 'to think that this trouble should have been brought upon me, when Antipho was already bothered'; but this ignores the congratulatory *o fortunatissime* of 504.

2. Another interpretation which makes *alia*=*alia leui non hac de nuptiis quae est grauissima* is inconsistent with the facts.

3. Stallbaum joins *neque* closely with *alia*=*eadem*.

506. *auribus teneo lupum*. The Gk. proverb is τῶν ὧτων ἔχω τὸν λύκον οὐτ' ἔχειν οὐτ' ἀφίεναι δύναμαι, found in Aristae-netus, lib. 2, ep. 3, though the latter part is probably explanatory of the proverb. In Suet. Tib. 25, we find simply *lupum auribus tenere* and the introductory *nam* in the spurious line, here, *nam neque quo pacto a me amittam neque uti retineam scio*, points to the same conclusion as to the orig. words of the proverb. Wagn. suggests a reference to 176 sup.

508. **ne parum leno sies.** 'Oh! afraid of underacting the character?' [lit. 'don't be too little of a pander'.]

512. **cum illo**, i.e. the man to whom Dorio had sold her.

mutet fidem, 'break faith', Plaut. Mil. 983. Liv. 31. 28 *ne gens inquieta aduentu Romanorum fidem mutaret*.

515. **optundes**, 'Will you bully me into it?' used like ὀπωπιάζειν, S. Luke xviii. 5.

516. **conduplicauerit**, 'you will find he'll double', fut. perf.

519. **neque ego neque tu.** 'It's not *my* doing nor *yours*'. R.C.J. 'Neither you nor I can alter matters': the promise of the girl to another person settles the question.

quod es dignus. 'In the early language a neut. acc. adj. is occasionally found qualifying *dignus*'; Roby, § 1201.

521. **contra**, here and Ad. 44. Wagn. regards *contra* as an adv. and punctuates accordingly; but that is very awkward and not necessary.

524. **quam ad.** Guyet, &c. read *quoad* (perh. from the parallel passage in Plaut. Pseud. 684), alleging that a monosyllabic prep. cannot follow its case.

525. **haec ei antecessit.** 'No, but to-day has got the start of it' (in advantage). Dorio tries to evade his promise by saying that the day on which he was paid for the girl was better for him than the day on which he only expected to be paid.

526. **uanitatis.** 'Your lying plea'. **ob rem** 'to the purpose'.

sterculinum. The form *sterquilinium* is incorrect. Bent. quotes '*sterculinum*, κοπροδοχεῖον, κοπρῶν'. The Gks. have a phrase κόπριος ἀνὴρ [Lindenbrog].

527. **sic sum**, 'It's *my* way'. For this use of *sic*, Andr. 62 *sic uita erat*; Ad. 68 *mea sic est ratio*, 'that's *my* doctrine'.

532. **dare**, pres.=fut. as at Andr. 238, 379.

534. 'What's to be done? Where am I to get the money for him at such short notice?—poor I who have less than nothing. And if he could have been got to give three days more—it was promised'. R.C.J.

535. **pote fuisset**=*potuisset* of inferior MSS. *Pote* is weakened from *potis*: for this loss of final *s*, see Peile, pp. 377, 8.

537. **dixti**. A form frequent in comedians, not found again till the silver age. The allusion is to 475.

adiuerit. Found in this form in Enn. quoted by Cic. de Sen. 1 *si quid ego adiuro curamue leuasso*, &c. See Reid's note.

541. **dictum sapienti sat est**. Prov. quoted by Plaut. Pers. 4. 7. 19. Illustrated by 594, *infr.*

542. **pulchre**, 'fine advice, upon my word!' ironically.

etiam tu hinc abis? 'Are you too going to leave me in the lurch?' Generally interpreted as though it were preceded by a negative='Are you not going to leave this?' i.e. 'have done with this'. For this we find justification in Ad. 550 *etiam taces?*=*tace*: Heaut. 235 *etiam caues?* But this is hardly necessary.

543, 4. 'Isn't it a triumph for me, if I get into no trouble about your marriage without your now bidding me invite condign punishment (*crucem*) [*'in paruo malo magnum malum'*, Guyet] in a scrape on your friend's account'.

547. **preci**. Supra 140, on *precator*.

552. **di bene uortant**. 'The gods prosper what you do'. This phrase is often found in an impersonal form, Liv. 1. 28. 1. Verg. Ecl. 9. 6 *quod nec bene uortat*.

pedetemptim, 'feel your way': *pedetentim*, *tento* are forms quite destitute of authority. *festina lente*: feeling your way step by step. Cf. Liv. 21. 28 *quaerendis pedetemptim uadis*.

554. **plus minusue**, 'anything great or small that he will be sorry for afterwards'.

555. **uerum enim**, 'but after all'=*enimuero*: so *quaenam*=*nam quae*, *infr.* 732.

557. **quantum opus est tibi argenti**, 'How much money do you want?' Join *quantum argenti*.

triginta minae=nearly £120.

562. **solus est homo amico amicus**, 'He's the only man that can befriend his friends'. A reminiscence of a line in Apollodorus,

μόνος φιλεῖν γὰρ τοὺς φίλους ἐπίσταται.

563. Note *est* and *abŷ*.

564. **exanimatam**, 'out of her wits'.

ACT IV.

570. 'While at the same time the girl was too old to wait for her careless father'.

571. *familia* 'establishment' includes the whole household, slaves, &c., rather than actual members of the family: *famulus* = a servant exclusively.

575. *senectus ipsast morbus*. Apoll. τὸ γῆρας ἐστὶν αὐτὸ νόσημα. Cf. Arist. de Gen. An. 5. 4. 10 τὴν μὲν νόσον εἶναι γῆρας ἐπικτητὸν, τὸ δὲ γῆρας νόσον φυσικὴν [Lindenbrog]. Sen. Ep. 108 *senectus insanabilis morbus est*.

578. *consili incertum*, cf. *incertus animi* Hec. 121, supra 187 n.

579. *condicionem*, 'the match'; [cp. *digitus*, *index*] not *conditi*-, the word having nothing to do with *deditio* and other words compounded from $\sqrt{\text{DHA}}$ = to place. Peile, pp. 389, 398. Cf. Fr. *ce parti*: cf. the formula for separation (*repudium*) *condicione tua non utor*. [He was anxious that no awkward questions should be asked, as his Athenian wife knew nothing of the Lemnian establishment.]

extrario, 'an outsider', a few MSS. read *extraneo*, which is a post-Augustan word. The reading *extraneis* in Cic. Inv. 2. 56 and 59 is doubtful.

586, 7. 'If that happens, it remains for me to dispossess myself and leave the house; my property becomes strictly personal'. R.C.J. [me *excitiam* means simply 'clear myself out' and has no reference to the shaking one's cloak on leaving a house to show there is nothing in it.] Cf. Hor. Sat. 3. 3. 20 *excussus propriis*; Neh. v. 13; Apoll. ἐγὼ γὰρ εἶμι τῶν ἐμῶν ἐμὸς μόνος. Somewhat similar is the use of *meus* in Pers. Sat. 5. 88 *vindicta postquam meus* (my own master) *a praetore recepi*.

Another possible interpretation is that of Cas. 'examine myself carefully', to see what plan I can find. Cf. Pers. Sat. 1. 47 '*belle*' *hoc excute totum*.

Henpecked husbands were freq. source of merriment on the comic stage, e.g. Plaut. Asin. 5. 2: Aul. 3. 5.

589. *defetiscam* is prob. the orig. reading changed to *defetiscar* as Wagn. suggests; the use of *defessus* is the chief

ground for reading the deponent: but this may be a participle formed on the analogy of *ausus*, *gavisus*, &c. The form *fatisco* is in use, and the arrangement of words is exactly that of A. Root is FA in *fa-tigo*, *James*, *ad-fa-tim*, *χάρις*.

592. *uenio*. 'I went to the fellow to tell him money was wanted', historic present. Cf. Heaut. 492 *dum id quaero tibi qui filium restituerem*.

597. *ubi Phaedriae esse*, &c. In A letters are lost: the line is restored by transposing *sese* and *esse*. Bent. reads *ubi Phaedriai ostenderet nihilo minus amicum se esse*, &c. Lachm. Lucr. 3. 374 [p. 161] shows that the form *-ai* in Terence is not correct.

601. *belua*, 'Why am I such a lubber as to be scared?' Plaut. Trin. 952 *ne tu edepol me arbitrare beluam | qui quidem non nouisse possim, quicum aetatem exegerim*. Cf. Fr. *bête*, *bétise*. *Belua*, not *bellua*, is the right spelling. Peile, p. 301.

603. *duplici spe utier*, 'to have two strings to one's bow'.

604. *a primo*, 'originally', *infr.* 642. Cf. Plaut. Most. 3. 2. 139. *utier*, cf. 535, 589, 632, 640.

institutui. The reading of A *insti* points rather to *institi*, as Dz. suggests.

605. *hospitem*, 'this new comer', i.e. Chremes.

606. *exp. quam...* Roby, § 1760.

609. *Chremē*. Vocative. The weak form [see critical note] has more authority here and at Plaut. Trin. 617, see 63, n.

610. *uolup*, 'I'm rejoiced'. The form *uolupe* is incorrect; it was a neut. subst. [not the neut. of an old adj. *uolupis*]. Enu. Ann. 7 *quicum multa uolop ac gaudia*. Plaut. Most. 155, it is an adverb, *uictitabam uolup*. Cf. *facul*. [Connected with Greek *ἐλπ-ις*, *ἐολπ-α* Curtius, § 333.]

611. *compluria*. The more classical form is *complura*, as with simple *plus*: but see Aul. Gell. 5. 21. 6. In Plaut. and Ter. we find only *plura*, and in Lucr. [Lachmann on 2. 586] *plurima* is read for *pluria*. Roby, § 432.

614. *circumiri*, 'to be got round', 'cheated'. Plaut. Ps. 899 *Nam eum circum ire in hunc diem*. So *circumuenire*.

commodum = *modo* has a somewhat similar history to its English equivalent 'just'.

616. Cf. Les F. de S. 2. 8, where Scapin takes in Argante in the same way.

617. *abs.* The form usually found in connection with *te*; also before *quiu*s, Ad. 254.

618. *qui Phormio?* 'What Phormio?' Chremes as yet knew nothing of Phormio by name.

is qui istam, 'her guardian'.

621. *cum gratia*, 'with a good rather than with a bad grace'; Andr. 422 *Facis ut te deceat, quom istuc quod postulo inpetro cum gratia*.

623. *fugitans litium*, 'shy of law'. The present participle so used regularly takes an objective genitive. *Amans, sapiens, adulescens* so used, Roby, § 1075. Cf. the Greek usage with or without the article [Madv. Gk. Synt. § 180 b 2] Aesch. Eum. 427 (ed. Drake) ἀνδρὸς αἵματος καθαρσίου (who cleanses from murder).

625. *auctores fuere*, 'have advised'. *Auctor* is a technical term for an adviser.

628. 'That's been well looked into. I can tell you you'll have enough to do if you go to law with him'. R.C.J.

630. *pono esse uictum eum*, "'I assume however that he loses: after all it's not a matter of life or death,—only of money". Perceiving that my remarks were telling, "We're alone", I continued'. R.C.J. Cic. Brutus 165 *Nam etsi [Domitius] non fuit in oratorum numero, tamen pono, satis in eo fuisse orationis atque ingenii*.

633. 'Come, tell me what you'll take in cash', R.C.J. *dari in manum* implies something underhand: 'sine arbitro aut interprete', Don.

635. *facessat*, 'takes herself off'. Plaut. Men. 2. 1. 24 *dictum facessas doctum*, where it is transitive.

636. *satin illi di sunt propitii?* 'Have the gods demented him?' Andr. 664 *deos satis fuisse iratos*. Sup. 74 n. Cf. the proverb, *Quem deus uult perdere prius dementat*.

638. *commutabit is uerba*, 'You'll never have three words about it'. Andr. 409 sq. *Crede—Numquam hodie tecum commutaturum patrem Unum esse uerbum si te dices ducere*. 'Verba commutare est quod altercari dicimus', Don.

642. **a primo homo insanibat.** 'At first the man was wild'. See above 604, and for *insanibat*, Roby, § 607, *infra* 652 *uenibat*.

643. **nimum quantum.** Like the Greek *θαυμαστόν ὅσον*. *Liv.* 2. 1 *mirum quantum*. *Hor. Od.* 1. 27. 6 *immane quantum*. See textual note for v. 1. *libuit*, on which Guyet remarks, '*Altera quantum quod ob repetitionem superflua uideretur ab ineptis librariis inepte eiecta est, et uerbum libuit in eius locum ineptius suppositum*'.

644. **talentum magnum.** Why great? Probably equivalent to our phrase, 'a whole talent' [= £243. 15s.], with perhaps an allusion to the purity and consequent popularity of Attic coinage. The epithet can hardly distinguish the Attic from other talents from any intrinsic value, for the other talents were larger than it; e.g. the Aeginetan, which was in the proportion of 82 : 57. There was however a small Sicilian talent in gold with which this may possibly be contrasted. See 789 *infra*. The combination *tal. magn.* occurs *Plaut. Rud.* 778, 1330, *Most.* 647, *Aul.* 307, *Cist.* 2. 3. 19, *ap. Gell.* 11. 10. 6.

immo malum hercle. 'Nay (I'll give him) the mischief sooner: shameless rascal!'

646. 'In Graeca fabula senex hoc dicit: quid interest me non suscepisse filiam si modo dos dabitur alienae?' *Don.*

locaret, *infra* 752 *ut potui nuptum uirginem locavi huic adulescenti*. The fuller phr. *locare (conlocare) in matrimonium* is frequent.

647. **non suscepisse**, 'that I never reared a daughter': this raising of the new-born child from the ground was a token that the father acknowledged it, otherwise the babe was in danger of being exposed. *Chremes*, like his namesake in *Heaut.*, may have had and rejected a daughter, a common fate of new-born children, esp. girls.

652. **incommodum.** The more usual construction with *uenire in mentem* would be *incommodi*, which Bentley reads. But the nom. is justified by *Eun.* 233; *Heaut.* 886 *serui uenere in mentem Syri calliditates*, *supra* 77. See note on *supra* 154.

653. Cf. *Plaut. Trin.* 688 sqq. [*Ritschl*, ed. 2] *Nolo ego mihi te tam prospicere, quia meam egestatem tenes, Sed ut inops infamis ne sim: ne mi hanc famam differant, Me germanam meam sororem in concubinatum tibi, Si sine dote dem, dedisse magis quam in matrimonium.* See *Aul.* 224—233.

ad ditem=*in potestatem ditis*. At Athens the amount of a wife's dowry materially qualified her position. Guhl and Koner, p. 191. This, later on in the play, is the reason why Chremes is so afraid of his wife.

655. **qui**, ablative. 'to enable me to pay my debts'.

659. 'I'm puzzled to say whether it's his stupidity or his spite, malice prepense or an oversight'.

661 sqq. With these claims of Phormio compare Les F. de S. 2. 8.

661. **animam debet**. 'Suppose he's scarcely his own property'. R.C.J. The Greek proverb quoted by Don. ran: αὐτὴν τὴν ψυχὴν ὀφείλει, referring to a man hopelessly in debt.

oppositus, 'mortgaged'. Cf. Greek ὑποτιθέναι [Liddell and Scott, s. v. III.]. Catullus puns on the other meaning 'exposed to', c. 26 *Furi, uillula nostra non ad Austri Flatus oppositust nec ad Fauoni.....Verum ad milia quindecim ac ducenta*.

662. **minas**. The Romans found the combination of consonants *mn* difficult, and therefore the Greek *μνᾶ* became in their mouths *mina*. So *techina* (τέχνη), *drachuma* (δραχμή), *Alcumena* (Ἀλκμήνη). Peile, pp. 283, 433. Brix Trin. 425.

663. **item**, 'in like manner', i.e. *oppositae pignori*.

665. **pluscula**, a dim. formed from the comparative. Ter. also uses *complusculos* Hec. 177, *maiuscula*, Eun. 527.

666. **opus est**, 'I want'. Cato ap. Senec. Ep. 94 *emas non quod opus est sed quod est necesse*.

668. 'Then he may bring twenty actions'. R.C.J. **sescentas**, like *μνπίας*, of a large number. Cic. in Verr. 2. 1. 47 *Possum sescenta decreta proferre*. Plaut. Trin. 791 *sescentae ad eam rem causae possunt conligi*.

669. 'That blackguard to laugh at me indeed!' R.C.J.

672. **fallaciae**, 'manoeuvres', 'dodges'.

673. **mea causa**. Phanium was to be got rid of in order that Antipho might be at liberty to marry Chremes' daughter, who has just come from Lemnos.

674. **quantum potest**. 'As quickly as possible'; impersonal. This the reading of A is preferable to *potes* of the rest; so Andr. 861. It is of course of the utmost importance to Phaedria to get the money for Dorio as quickly as may be. See Dorio's parting words supr. 533.

677. **repudium renuntiet.** *Repudium* strictly refers to the breaking of a contract before [*ἐγγύησις*], *diuortium* of one after marriage. Dict. Ant. s.v. *Diuortium*. Plaut. Aul. 4. 10. 53, 54 *Lx. Is me nunc renuntiare repudium iussit tibi.* EUCL. *Repudium, rebus paratis, exornatis nuptiis.* But the distinction was not always accurately preserved. The Athenian law made actual divorce on the woman's side a very difficult matter.

680. **Lemni**, locative, 'at Lemnos'; *Lemno* [a reading mentioned by Don.] is ablative.

praedia, (1) property which was made a security to the state by means of a 'praes', (2) land in general.

682. **emunxi**, 'I have cleaned out the old men'. To wipe a man's nose for him implies that he is a driveller and a fit subject for cheating. Here alone used by Ter. but often by Plaut. Wilkins on Hor. A. P. 238 *Pythias emuncto lucrata Simone talentum*; Hor. Sat. 1. 4. 8. Menander, 'Υποβολιμαῖος 13, γέρων ἀπεμμένκτ' ἄθλιος.

683. **satin est id?** A form of rebuke. Eun. 851. Geta purposely misunderstands the question as though it referred to the amount of the money.

686. **ad restim res redit.** 'I've no alternative left but a rope'. Caecil. Synepheb. *Ad restim res redit; immo collus non res; nam ille argentum habet.* Aesch. Eum. 716 (ed. Drake); Soph. O. T. 1374 *ἔργ' ἐστὶ κρείσσον' ἀγχόνης εἰργασμένα.* Eur. Heracl. 246, Alc. 228, Bacch. 246. [The acc. of *restis* usually in -im: abl. without exception in -e.]

687. Bentley's reading adopted in the text is very neat, cf. Heaut. 810 *ut te quidem omnes di deae quantum est, Syre* as Guyet and Bentley read it.

688. **malis exemplis**, Eun. 946 *quae futura exempla dicunt in eum indigna.*

689. 'Look here, if you please, here's a pilot to take one out of smooth water on to a rock'. R.C.J. It is difficult here to decide which is the better reading. Although the words **quod quidem recte curatum uelis** have much greater external evidence in their favour [see critical note on this vs.] yet the alternative **qui te ad scopulum e tranquillo auferat** is so much more effective that it is impossible not to accept it. Several codd. contain both clauses. Bentr. points out that *quod qu. r. c. u.* is a gloss in all likelihood from Ad. 372. Wagner reads both clauses, but this can hardly be right. Guyet has a characteristic note, 'ex hac lectionum uarietate hi uersus siue tres siue quattuor instituti ac spurii uidentur atque hinc ablegandi sunt'.

690. 'Could anything be worse timed than to touch this raw, or allude to my wife?' *utibile* (cf. *uincibilis*, 226), a word common in Plaut., here alone in Ter. who elsewhere has *utilis*.

ulcus [Greek ἔλκος, King and Cookson, p. 189], the reading of all MSS. except A, and of Don., is preferable to *uolnus*. Cic. de Nat. D. 104 *Quidquid enim horum attigeris ulcus est*. Cic. p. Domo 12 *Tu in hoc ulcere tamquam unguis existeres*. Ov. Tr. 3. 11. 64 *Deque graui durus ulcere tolle manus*.

692. 'Please to anticipate a little; if he gets the dowry, he must marry the wife:—What then?' R.C.J.

694. *enim*, i.q. *enimvero*: or rather perhaps the Greek γάρ. 'Why, he won't marry her'.

noui, ironical—'Oh! I daresay: no doubt he'll gladly go to prison for our sake'.

696. *in neruom*, 'to a jail', 325 note. [Donatus' explanation is highly improbable. 'Decipiet: a prouerbio tracto a sagittariis: cum uis conatusque tendentis arcum non in uolatum teli sed in ruptionem nerui expetatur'.]

698. 'You expunge the good part and quote the bad'. Cf. the fragm. of Menander [quoted by Meineke] λέγεις | δὲ τὸ λυποῦν, μηδὲν ἀντιπαράτιθεις | τῶν λεγομένων.

699. *iam si=si iam*. 'Granting for the moment that, &c.' Munro on Lucr. l. 968.

702. *uocandi* refers rather to the inviting of the guests than invocation of the gods: the gods to whom sacrifice would be made were Ζεὺς and Ἥρα τέλειος. Cf. the προτέλεια γάμων. Ad. 699 *Abi domum ac deos comprecare ut uxorem accersas: abi*.

705—710. 'The host of things that ensued to warn me! A strange black dog came into my house, a snake dropped from the tiles to the cistern, a hen crew, a wise man pronounced his veto, a diviner told me not to take any new business in hand before winter'. R.C.J.

705. *monstra*, *monestra* (*moneo*). Roby, § 888. 2. (c).

706. *canis*, Plaut. Cas. 5. 4. 4 *caninam scaeuam spero meliorem fore*. Hor. Od. 3. 27. 1—5, also a list of deterrent prodigies. Wagner notes that in Goethe's Faust the devil appears in the shape of a black dog: 'Faust. Siehst du den schwarzen Hund durch Saat und Stoppel streifen?'

707. **anguis in impluvium.** Plaut. Amph. 1108 *Deuolant angues iubati deorsum in impluvium duo Maximi.* Eun. 589 [where also *per impl.* was the old reading]. Theophr. c. 16 ἐὰν ἴδῃ ὄφιν ἐν τῇ οἰκίᾳ, ἱερὸν ἐνταῦθα ἰδρύσασθαι.

impluvium 'est locus sub caelo in medio aedium relictus unde lumen deorsum caperet: ita dictus quod eo implueret'. Varro. Strictly it is a basin in the centre of the *atrium* into which the water fell from an opening in the roof (*compluvium*). The arrangement in Greek houses was much the same: cistern in centre of the peristyle.

708. **gallina cecinit**, '*Observatum est in qua domo gallina canat superiorem marito esse uxorem*'. Don. This is better than to explain *gallina* as a generic subst. including the cock, as Wagner does, quoting passages from Chrysostom and Clement of Alexandria.

709. **haruspex**, probably connected with χορ-δῆ: King and Cookson, pp. 113, 176. Peile, p. 359. The derivation from ἱεροσκοπος is impossible. The *haruspices* consulted the entrails of victims; they were of Etruscan origin. On solemn occasions they were invited to Rome, yet their art was never held in much esteem by the more enlightened classes. Cato's saying that no *har.* could look at his fellow without laughing is significant in this respect, Guhl and Koner, p. 542. [*harispex*, the spelling of A, shows the middle vowel to be one of those sounds intermediate between *i* and *u* for which the emperor Claudius attempted to introduce the symbol \vdash . Cf. Quint. 1. 4. 7 '*medius est quidem inter i et u sonus*'; Mar. Victor, p. 2465 '*pinguius quam i, exilius quam u*'. Prisc. 1. 6 '*sonum y Graecae uidetur habere*'.]

autem [the reading of all good MSS.] led Fleckeisen to see that two hemistichs had fallen out. *Aliquid* read by inferior MSS. and edd. is a mere stop-gap, serving also to help out the gen. *negoti*.

Bentley's **sontica causa** [cf. Tibull. 1. 8. 51 *Parce precor tenero; non illa sontica causast*] is not likely to be right here. Guyet reads **rem noui**, comparing *rem cibi*=cibum (Phaedr.); *res uoluptatum* (Plaut.).

The Athenians considered winter months the best time for marriage.

711. **ut modo fiant**, 'I only hope it may be so'.

me uide. 'Rely on me'. Plaut. Trin. 808; Mil. 376; Rud. 680; Asin. 145; Ter. Andr. 350.

713. **uerba dare** 'to cheat'. On the form *duit* supr. 123 note.

714. 'I'll never be so unguarded as to part with the money without calling witnesses. I'll put down to whom I give it and why'; referring to the Roman custom of taking a receipt (*cautio*). Cic. ad Diu. 7. 18.

716. *lubido*, 'caprice', 'humour'.

717. *altera illaec*. The supposed girl to whom Phormio was engaged, *supr.* 657.

reiciat, *supr.* 18 note.

718. *rem ipsam putasti*. The strict signification of *puto* is to clear away by pruning all false notions, retaining the true. Cf. Plaut. Rud. 1305 *Tum tu mendicus es?* LA. *Tetigisti acu*; which is nearer our idiom 'you've hit the nail on the head'.

719. *hanc*, Phanium.

720. *dicat*. 'Let her (i.e. Naus.) tell Phanium not to be angry at our giving her in marriage to Phormio'.

721. *qui...familiarior* 'as he knows her better'.

723. *quid tuā malum id re fert?* 'What the mischief is that to you?' See *Madv.* § 295. *Roby*, § 1285. *Key*, § 910. Four explanations are given of the construction of *rēfert*. (1) The forms *tua*, *mea* found with it are genuine ablatives. Kennedy, p. 417. (2) *refert*=*remfert*, and the possessives are accusatives: cf. *intereā*, *postea*, *postillā*, &c. (3) Originally *refert*=*meae rei fert*, it conduces to my interest: the dative is contracted into *re*, and the pronouns are made to agree with it, as though it were an abl. So *Roby*. (4) Acc. pl. neut., the obvious difficulty being in the quantity -ā.

725. The verse is not so easy to scan with *quoque*, which is probably an interpolation.

726. 'A woman gets on best with a woman'. Cf.

γέρων γέροντι γλώτταν ἡδίστην ἔχει.
παῖς παιδὶ καὶ γυναικὶ πρόσφορον γυνή.

quoted by Plutarch.

727. *rogabo*. 'I'll go and ask her'.

illas. 'The ladies', viz. his Lemnian wife and daughter: to this latter he now hopes to marry his nephew.

729. 'Whom can I take into my counsels? or from whom seek help?' *quo*, *ad quem*; *unde*, *a quo*.

730. *suasum*, ἄπαξ λεγ. in classical Latin, except once in Plautus.

731. **tolerare uiolenter**, 'takes it so savagely', *δεινῶς φέρειν*: more usually *aegre ferre*.

732. **nam quae, quae nam**. Roby, § 2296. Conington on Verg. Georg. 4. 445. **exanimata** 'distracted'.

a fratre meo 'from my brother's house', *de chez moi*. So *abs te* 794, 840.

733. **infirmas**, 'shaky'. R.C.J. Hec. 101 *sed firmae hae uereor ut sint nuptiae*. There does not seem to have been any informality in the marriage except that no consent had been obtained from Demipho: it is hard to understand, also, how Antipho could be *compelled* to break the marriage. See 450 n.

734. **uita** = *uictus*, cf. *βίος* Soph. Phil. 931, 933.

742. **ne—appellaveris** is more usual than *ne—appelles*. Roby, § 1600, Madvig Opusc. 2. 105 sqq. [For the form *-assis* Roby § 621, 2: the double *s* prob. arose from false analogy with e.g. *amasse* = *amauisse*. Ennius quoted by Cic. de Sen. *leuasso*.]

743. **St** is scanned as a long syllable.

744. **conclusam** 'caged up'; as if she had been a wild beast.

745. **perperam** 'falsely': for the ending cf. King and Cookson, p. 361.

746. **effutiretis**, 'let it leak out'. Curtius, § 203. Peile, p. 358. Cf. Andr. 609 *seruon fortunas meas me commisisse juttili*. Hor. A. P. 231 *effutire leues indigna tragoedia uersus*. Supr. 477 *confutauit*.

750. **aegritudine** except in post-Augustan Latin confined to mental sorrow. [If *hac* be omitted with all MSS. but A, *aegritudinē*. Originally *-e* of Abl. was long, representing an older form *ed*. *Sed* = *sĕd* (by itself) has preserved the final *d*. King and Cookson, p. 360.]

752. **locui**, supr. 646.

756. **composito**. 'It was a made up plot to enable her lover to marry the dowerless girl'. R.C.J. Verg. Aen. 2. 129 *Composito rumpit uocem*. Either *de composito* or *ex composito* was more common.

757. Plaut. Most. 1. 3. 40 *Inesperata accidunt magis saepe quam quae speres*. Menander, ταῦτόματον ἡμῶν κάλλ[ιον] βουλευεται. Verg. Aen. 9. 6 *Turne quod optanti diuom promittere nemo Auderet uoluenda dies en attulit ultro*.

forte temere. In this double form common in Livy, e.g. 10. 43; Cic. de Diu. 2. 68. Cf. *clam furtim*, Liv. 21. 63.

758. **offendi**, 'I come home and light upon my daughter married to the right person just as I wished', Heaut. 285.

759. **uolebam—conlocatam**. For constr. cf. Heaut. 26 *omnis uos oratos uolo*. **conlocatam gnatam**. This seems the best solution of a hard passage: it is less violent than Bentl.'s *filiam locatam*. Wagn.'s objections are not of much weight. The MS. reading is hypermetrical.

761. **hic solus**. If *haec sola* [see critical note] be read *Sophrona* is meant. But the words *maxima sua cura* are not applicable to her. The whole verse is awkward, and it is difficult to decide whether *maxima* is to be construed with the preceding or following words.

765. **audiemus**. (Bentley's *audiemus* is to be understood of the company generally: *audietis* would refer to Sophrona and Phanium.) (The *audies* of the codices is a syllable short.)

ACT V.

766, 7. 'By our own blunders we make it people's interest to be rogues, in our over anxiety to be called good and generous'. The most rational interpretation is that given by Madame Dacier 'C'est par notre faute que des méchants trouvent leur compte à être méchants: car cela ne vient que de ce que nous affectons trop de passer pour bonnes gens et pour gens commodes'. This is confirmed by 770. Guyet, however, suggests 'ut facilitatis et largitatis nos paeniteat et expediat nobis esse malos, i.e. difficiles tenaces et parcus'. He regards 770 sqq. as spurious, as he must do to justify his comment. See Kohl, Comment. crit. in Ter. loca difficiliora.

malis. The evidence is fairly balanced between this reading and *malos*, the former is the more idiomatic.

768. **ita fugias, ne praeter casam**, sc. *fugias*. 'don't run past the cottage'. Demipho complains that when he quitted his normal miserly character he had fallen into a liberality which was foolish. Cf. Varro *longe fugit qui suos fugit*, the idea being that a man's own house is his safest refuge: don't fly so precipitately as to forget your natural shelter. This interpretation best brings out the force of *praeter*. [Or tr. 'Run for it, but not past your master's door'. Cf. Gronov. Obs. 3, 9, p. 511 sq. A prov. found in this passage only: it may refer to a runaway slave who would avoid above all things coming near his master's premises, 'out of the frying-pan into the fire'.]

769. **obiectum**. 'thrown as a sop', as to a savage animal, cf. Verg. Aen. 6. 419 sqq. *cui uates horrere uidens iam colla colubris Melle soporatum et medicatum frugibus offam Obiecit; ille fame rabida tria guttura pandens Corripit obiectam*. Liv. 4. 51 *delementum animis Bolani agri diuisionem obici*.

770. **qui**, abl. 'wherewith'.

771. 'Nowadays there's a premium on making straight places crooked'. R.C.J.

772. **illi** = *illie*, a locative.

773. **discedi**, 'I only hope that this plan ensures success, by his marrying her', used impersonally. Cf. infr. 1047 and Cic. ad Att. 2. 16 *si possum discedere* (= *consequi*).

774. **ut homost**, 'I'm really not sure, considering what the man is, that he won't change his mind'.

780. **in eodem luto haesitas**. 'you're sticking in the mud still'. Cf. Plant. Pseud. 984 *perii nunc homo in medio lutost*, Pers. 535.

uorsuram solues, 'you will have to pay your borrowing'. This is the reading of all MSS., but is a very unusual phrase and may perhaps, as Wagn. suggests, have come from confusion with the kindred *uorsuram facere*, i.e. 'minore fenore acceptam pecuniam maiore occupare', Don. The common expression is *uorsurā soluere*, which according to its der. from *uorto* implies a change of creditor (cf. *qui uortere solum*), means to borrow from B to pay A. Geta means that he had got rid of the difficulty about Phanium by incurring a fresh trouble with Phaedria's business.

781. **in diem abiit**, 'has disappeared just for the day'. Cf. Cic. Phil. 2. 34 [see King's ed.] *non solum de die sed etiam in diem uiuere*. Id. 5. 9. Id. de Orat. 2. 40. 169. Eun. 1020 *Sed in diem istuc Parmenost fortasse quod minare*.

783. **huius**, this, Bothe's conjecture, refers to Nausistrata. Palmerius' conjecture *senis* not so good. *Eius* of MSS. (kept by Umpf.) must refer to Phormio. Bent. reads *Naustratam neque eius*, but whence does he get *Naustrata*?

786. **ac re**, 'You are aiding me now with your good offices as kindly as you helped me just now with your money'. Cf. supra 681.

787. **factum uolo**, 'I am most happy'; formula to express ready assent, Plant. Bacch. 495.

788. **patris bene parta**, 'my father's honest savings', a phrase borrowed by Luer. 4. 1129 *et bene parta patrum fiunt anademata, mitrac.* Cf. the substantival usage of such phrases as *bene dictum*, *supr.* 20.

789. **talenta argenti.** See 644 *supr.*

790. **statim**, 'regularly', in this sense it is used only in early writers. Cf. Att. in Charis. *nectigalia legerant uostra et seruantur statim.* Plant. Amph. 239. Donatus' explanation 'perpetuo, aequaliter et quasi uno statu' is not so good. [Cf. King and Cookson, pp. 239, 348.]

791. **rebus uilioribus**, 'when things were much cheaper', this so-called abl. abs. is nothing but an abl. of attendant circumstance.

792. **scilicet.** 'to be sure', quickly brought out to stop the torrent of words.

uirum me natum, preferable to the *natam* of some MSS. and favoured by *natu* of A.

794. **ut possis cum illa**, sc. *conloqui*. 'that you may be equal to this interview'.

797. **paene plus quam sat erat**, sc. *locutus sum*.

798. **iam recte**, an indirect negative, 'It's all right'. Cf. Heaut. 518 *quid tu istic? recte.* Hec. 355 *quid es tam tristis? recte, mater.*

istac = *Phanium*, **hanc** = *Nausistrata*.

800. **cordi** 'dear', predicative dative. Cf. 588.

802. **redii mecum in memoriam**. 'I have refreshed my memory'. [With the MS. reading *redi* to scan the line we must have *redi* and *satine*, later on; but it is indifferent Latin, and does not agree with the sense: 'si *redi* uoluisset; dixisset utique *redi tecum in memoriam non mecum*', Bentl.] The phrase occurs nowhere else in exactly this form, but cf. Plant. Capt. 1022 *nunc demum in memoriam redeo quom mecum recogito.* Cic. de Sen. 21 *in memoriam redeo mortuorum.*

803. **ne nega**, i.e. 'don't be so sure'.

804. **hoc.** 'It was over this that you went wrong'. Accusative; Dziatzko compares Andr. 498 *Tenco quid erret.*

806. **perdis** seems decidedly preferable to *pergis*. It is a formula to express annoyance and impatience. Heaut. 582 *perdis* [A alone] *hercle.* *Supr.* 515 *optundes?* *infr.* 856 *enicas.*

808. **homo nemost**, pleonasm, *supr.* 15 n., 591, Eun. 549. Ad. 259.

810. **uin me credere**, sqq. 'Do you wish me to take it for granted? Am I to look upon the question as settled? Very well, so be it. (*aloud*) Well, what then is to become of that daughter of our friend [i.e. of Chremes]? CH. That will be all right. DEM. Then we needn't detain your wife? CH. Of course not. DEM. The girl [Phanium] is to stay as she is? CH. Yes, just so'.

811. **illa filia**, abl., supr. 137 note.

815. **perliberalis**, a thorough gentlewoman, supr. 168. Compare the moral signification acquired by the words *εὐγενής*, *generosus*, *gentle* [i.e. *gentilis*].

817. **di nos respiciunt**. 'The gods befriend us', an expression of joy or unexpected luck; Andr. 642 *nisi quid di respiciunt*.

820. 'I am glad, that is, glad considering how I am situated, that my cousin has gained his object'. **fratri**=cousin, the full phrase is *frater patruelis*, but 'brother' is used loosely for a near relative in many languages. Cf. the doubt about the 'brethren' of our Lord.

optigisse. The *p* is due to the sharp sound of the *t*: in writing both forms remained, e.g. *scribitus*, *scriptus*, see Munro on Lucr. 6. 92. Roby, § 78.

821. 'How judicious it is to form such desires that when things go wrong you have a cheap remedy'.

822. **quas—mederi**. Usual with dative: here and in Justinian Inst. 2. 7 with accus. *Medicor* has the same variety, Verg. Aen. 7. 756. Plaut. Mostell. 2. 1. 40.

824. **euoluere** (met. from wool), 'disentangle, extricate'. Cf. Eun. 723 *te omni turba evolves*.

825. **si hoc celetur—sin patefit**. Wagn. calls attention to the change in mood: Antipho realises the extreme probability of exposure.

826. **ostenta**, 'if I hadn't seen a chance'. Eun. 605 *an ego occasionem Mihi ostentam tantam tam breuem, tam optatam*, &c. In both places an idea is connoted of a mere glimpse. [For the loss of *b*, cf. Roby, § 78.]

827. **habendae**. Bent. wished to read *habendi*, comparing Hec. 372 *eius* (i.e. *Philumenae*) *uidendi cupidus*.

829. Phormio comes on from the forum (i.e. from the left of the stage): Antipho stands in the background in front of his father's house.

830. **propria—poteretur.** 'That Phaedria should get her for his very own'. For constr. supr. 282. Cf. for *propria*, Verg. Aen. 1. 77 *conubio iungam stabili propriamque dieabo*.

emissast manu. The phrase *manumittere* refers to the Roman custom of taking a slave, turning him round and pushing him away with the words, 'hunc hominem liberum esse uolo'. At Athens a slave when manumitted passed into the condition of a *μέτοικος*. Phaedria's mistress was of a low class (*πόρνη*) and in the *leno's* power: she would by being bought become a *ἐταίρα*. See Mueller on New Comedy. Cf. Plant. Curc. 203 on a similar subject *ego te hoc triduum nunquam sinam In domo esse istae, quin ego te liberalem liberem*.

832. **aliquot hos sumam dies.** 'I mean to take the next few days'. For *sumo*=*consumo*, cf. Ad. 287 *hilare hunc sumamus diem*, id. 854. Plaut. Pseud. 1268 *hunc diem prothume sumpsimus*; Mil. Glor. 673 *nam in mala uxore atque inimica si quid sumas, sumptus est*. Shakspeare 'As you like it' Act 2 sc. 4, 'I like this place | and willingly could waste my time in it.'

834. **satietatem.** 'How does he propose to revel in his bliss?' R.C.J.

837. **Sunium.** 'Marbled steep', promontory and 'deme' extreme south of Attica.

839. **conficere argentum,** 'squander their money'; so Lucil. Bk. 30 *conjecit ipse comestque*: but see above, 33.

840. **ostium concrepuit abs te.** 'There was a knock behind your door'. In Greek houses the door sometimes opened outwards on the street, and anyone coming out would first warn passers-by, by making a noise (*ψοφείν*): to knock for admittance is *κόπτειν* (*pulsare*).

841. **O fortuna, o fors fortuna.** 'O luck, O great luck!' The two are to be distinguished; the Romans had a separate deity presiding over every event in life. Varro de lat. serm. 5 *dies Fortis-Fortunae appellatur ab Servio Tullio rege quod in fanum Fortis-Fortunae secundum Tiberim extra urbem Romam dedicavit, Iunio mense*. Don. says, 'Aliud fortuna est, aliud fors fortuna: nam fors fortuna est cuius diem festum colunt qui sine arte aliqua uiuunt'.

844. **umerum hunc onero pallio,** 'huddle my cloak on my shoulder'. *Pallium*, large outer cloak of Gk. origin and of square shape, fastened over the right shoulder, leaving the right arm free. See Eun. 769 *attolle pallium*=*accingere*; Plaut. Capt. 777 *eodem modo ut comici serui solent, Coniciam in collum*

pallium; hence t. t. *comœdia palliata*. See Plat. Theaet. 25 ἀναβάλλεσθαι—ἐπιδέξια ἐλευθέρως.

845. **adque** = *atque*. See Munro's note on Lucr. 2. 881. **hominem**, Antipho.

haec quae contigerint, 'these wind-falls'; see Reid on Cic. Lael. § 7.

849. **pergit hercle**. (The whole line to *uinces* should be given to Geta.) ('Gad! he's going on still; [*aloud*] for all your offensive meddling you shan't get the better of me'.) **odio**. Cf. Hec. 123 *tundendo atque odio denique effecit senex*. Hor. Sat. 1. 7. 6 *odio qui posset uincere Regem*.

850. **uapula**. 'Go and be whipped', expression of indifference. Cf. Plaut. Asin. 478 and Gk. αἰμωζε—καλεῖν κελεύω—&c. Festus quotes *uapula*, *Papiria*, contemptuously said by freed slave to a mistress, which occurs in frag. of Plaut. *Feneratrix*. Cure. 568 *Vapulare te uehementer iubeo*.

851. **familiariorem**. 'This fellow must be pretty intimate'.

852. **actutum**. A Plautine word used also by Cic., Livy and Virgil, from *actu* on the analogy of *astutum* from *astu*. Roby, § 1434.

853. **quantum est qui**. Cf. Catull. 3. 2 *quantum est hominum uenustiorum*.

856. **delibutum gaudio**, 'steeped in joy'. Cf. Liv. 30. 16 *perfusi gaudio*. **enicas** 'grant me patience!' 806 n.

859. '*si recta domum ibant, quem sensum quaeso possunt habere uerba mittit me ad uxorem tuam, quae ipsa ibi domi erat?*' Bentley, who conjectures *recta ad Chremem*, adding that Demipho went to *Nausistrata* direct from the forum (776).

862. **gynaeceum**. The women's apartments [called also *gynaeconitis*, in *interiore parte aedium*, Corn. Nep. praef.] were in the court (αὐλή) at the back of the house, separated from the men's by a door and passage (μέσανδος θύρα).

863. **resupinat**, 'jerks me backwards'. R.C.J.

867. **suspensio gradu**, 'on tiptoe'. Cf. Phaedr. 2. 4. 18 of a cat, *suspensio pede* (= stealthily). Ov. Fast. 1. 426.

869. **captans**. The frequentative of *capio* implies that the catching is not easy: 'catching at', 'trying to catch'.

870. **paene**, as Dziatzko notes, is in the comic writers usually joined with the perf. ind. Afran. 264 *paene perdidisti*; Laber. 100 *detrusit paene*; Ter. Heaut. 810 *paene perdidit*.

874. **somnium**. 'Moonshine' R.C.J. Ad. 204 *de argento somnium*.

877. **inaudiui**, 'happened to hear'; found only in the perfect tenses, and always of hearing *by chance*; see Brix on Plaut. Mil. 212; Ritschl Proll. p. 243 n.; Ribbeck (Com. Fr. p. cix) quotes Plaut. Mil. 212, 442; Most. 542; Merc. 941, 944; Stich. 77; Aul. 264; Capt. 27 besides passages from the fragments of Pacuvius, Afranius, Novius, and in Cic.

883. It is hard to understand how Guyet could have displayed such a want of judgment as to condemn the concluding spirited scenes of the play.

884 sqq. Faernus first made this a separate scene; no doubt rightly.

885. **eludendi occasiost**, &c. Notice the apparent change in construction: the gerund is strictly active in sense and equivalent to an inf. Madv. § 419. For the inf. see Brix on Plaut. Capt. 421. Phaedria would be anxious how to get back money to repay the old men. See 535 *supr*.

888, 9. **ingratiis**, &c. 'As sure as this money has been given to me, it shall be given to *him*, in spite of them. The facts of the case have supplied me with the means of carrying that point'. For *ita ut* Dz. suggests *quod*, which simplifies the construction. The discovery of Chremes' intrigue puts the old men in Phormio's power.

890. See above 51 n., on the use of masks.

891. **angiportum**, '*iter compendiarium in oppido*'. Fest. A *cul-de-sac* [ango, angustus]: in Hor. Od. 1. 25. 10 it is masculine.

893. **non eo**. 'I do not mean to go'.

896. **estne ita**, &c. 'Isn't she ladylike as I told you?' [In the MSS. this verse follows 905, where it is out of place, Umpf. alone of modern edd. keeping it there. The order in the text is due to Fleck. and is best, as the subject of the verse is obviously Phanium. Bothe, not so well, placed it at the beginning of the scene after 893.]

898. **dilapidat**, 'demolish', 'to make ducks and drakes of'. Octavianus said of Antony, *publicam dilapidat pecuniam*.

903. **quod recepissem semel**. 'What I had once engaged to do'. Cf. Heaut. 1056 *ad me recipio: faciet*.

904. **heus**, 'I tell you', usually (like οἶτος) a cry to call attention; here it implies a check on the notion imputed to the old men that Phorm. would not be as good as his word. Roby, § 999.

911. **qui erit rumor**, &c. Cf. supr. 724. The line is prettier if we omit *populi* and read *id si feceris*.

913. **eam nunc extrudi**. This reading may have arisen from mistake as to the meaning of *uiduam*. But more probably *uiduam* is a gloss on *eam*: *uidua*=one who has lost or is separated from her husband, by absence or legally. Cf. Plaut. Men. 1. 2. 4 *faxo foris uidua uisas patrem*; id. Merc. 4. 6. 13. Consult Gronov. Lect. Plaut. p. 328.

914. **quae incusaueras**. 'What you threw in my teeth', 413 sqq. Note the double acc. after *incusare*. This construction is much more widely used by the comic poets than by classical prose-writers. Roby, §§ 1122, 1123.

922. **argentum—rescribi**. 'Order the repayment to me of the money'. Allusion to a banking account. When a person paid a debt through a banker it was said to be paid *ex mensae scriptura*; when personally *de domo ex arca numerari*: *rescribo* is the opposite of *scribo*. Cf. for the whole process Hor. Sat. 2. 3. 69—76, where Acron. comments *rescribere est debitum soluere, hoc est, scriptum debiti liberare*.

923. **discripsi**, paid away to different creditors. See Cic. Phil. 5. 8; id. 13. 5.

porro, 'immediately', supr. 746, Eun. 528 *misit porro orare ut uenirem*.

928. **alterae**, a rare form, cf. Heaut. 271. Pl. Rud. 750. See Madv. § 37, obs. 2, so *istae* Plaut. Truc. 4. 1. 16; *solae* Brix on Mil. Gl. 356; Ter. Eun. 1004. King and Cookson, p. 363.

929. **dabat**, 'was to bring'.

930. **in** stands for *isne* (from *eo*). **i in** would be an intolerable *hiatus*. **magnificentia**, 'your airs'.

931. **fugitiue**, a common form of abuse, Plaut. Ps. 365; Trin. 1047; Ter. Eun. 669.

932. **inritor** 'I'm getting angry'.

936. **in ius ambula**, 'Come into court', infr. 981 *in ius eamus*. Plaut. Cure. 621, 625. Hor. Sat. 1. 9. 77 *rapit in ius*. Cic. pro Mur. *in iure conspicio*.

938, 940. *indotatis*, dot. (as Dziatzko observes) *feminine* adjectives used substantively.

939. *patrocinari* = *προστατεῖν*. At Athens a resident alien was obliged to choose some citizen as his *προστάτης* or patron.

943. *sepultus sum*. 'I'm dead and buried', 1026 n.

947. *condonare* usually constr. with double accus. Plaut. Bacch. 1143 *si quam dehibes te condono*. Afran. 173 [Ribbeck Com. Fr. p. 186] *id aurum me condonat*. Ter. Eun. 17 *quae* (accus.) *nunc condonabitur*.

948. *quid malum*, 'why, the mischief'. See American Journal of Philology, July 1882 and Revue de Philologie, Jan. 1883.

949. *inconstantia*, the MS. reading *sententia* does not give good sense. Fleckeisen's conjecture is therefore adopted.

954. *iniei scrupulum*, cf. Ad. 228, 'I've put a spoke in their wheel'. *Scrupulus* is a small pebble and metaphorically inconvenience from walking with a pebble in the shoe.

957. *animo uirili*. Supr. 100 note. With *animo praesenti* cf. Eun. 769 *Fac animo haec praesenti dicas*.

958. The MS. reading *peccatum tuum* will not scan. It is better with most edd. to reverse the order than read with Bent. *peccatum tuum hoc*. Parry is wrong in quoting *delatum* from the Bembine.

961. *placabilis*, act. sense, supr. 226 n.

963. *haereo*, supr. 780 *in luto haesitas*.

964. *gladiatorio animo*, &c., 'in the spirit of desperadoes', no quarter, see Gell. 6 (7). 3. 31 *gladiator ad pugnandum pugnae haec composita sors est, aut occidere si occupauerit, aut occumbere si cessauerit*.

967. *quom e medio excessit*, 'Take heart of grace, I will make you friends again on the strength of your daughter's mother being out of the way'. Cf. inf. 1019, Hec. 620, Ad. 479 *mater uirginis in mediis*. On *quom* causal with indic., supr. 208. Heaut. 381 *Edepol te mea Antiphila laudo—id quom studuisti*. Roby § 1725 remarks that the usage is not found after Cic. *quoniam* = *quom iam* representing it.

969. *ex re istius*, to the advantage of your brother here.

971. *uereor* with gen. is confined to early writers [exc. Cic. Att. 8. 4. 1 *tui testimonii ueritus*] e.g. Attius 76 [Ribbeck] *si tui ueretur te progenitoris, cedo*. Pacuv. 183 *cuius pater*

ueretur maxime. See Ribbeck Com. Fr. index, s. v. *uereor*. Roby, §§ 1328, 1329.

974. *incensam dabo* = *incendam*. Cf. And. 683 *inuentam dabo*, Heaut. 950 *exornatum dabo*.

975. *lacrumis si extillaueris*, 'should you dissolve in tears'. Cf. Hamlet 1. 2 'Oh that this too too solid flesh would melt, Thaw and resolve itself into a dew'. Plaut. Pseud. 818 *oculi ut extillent facit*.

976. Cannot be genuine, exactly coinciding as it does with Plaut. Most. 655.

978. *publicitus*, 'at the expense of the state'; Plaut. Amph. 162 *publicitus ego hospitio accipiar*.

asportarier, &c. (word used 551 supr.). The Greeks exiled great criminals. [The v.l. *deportarier* is a t. t. originating under the empire, involving loss of citizenship and power of making a will, and implies generally transportation to some lonely island.]

981. *in ius? huc*, 'Into court? into this house, if it's all the same to you'. R.C.J.

983. *enim*, 'oh but I can't by myself'.

una iniuriast tecum, 'that's one assault for you' 'id est, actio iniuriarum ex lege'. Don.

984. *lege agito ergo*, 'Go to law then', used in the same sense, Plaut. Aul. 455. Cf. Plaut. Aul. 3. 3. 10 *lege agito mecum, molestus ne sis et cenam coque*.

985. 'That's your game, is it? oh, then, I must use my lungs'.

988. *pugnos in uentremingere*, 'dash your fist into his belly'; unless *uenter*, as once in Lucilius, is a term of abuse, cf. γαστέρες ἀργαί ep. to Titus i. 12.

989. *exculpe*. 'dig out'. *exclude* can hardly be used in such a conn. Fleck. [borrowing from a conjecture of Ritschl at Plaut. Pseud. 510] reads *exlide*. Wagner's idea that *exclude* was the reading of the archetype of A is improbable: why should *exculpe* be regarded as an attempt to amend so different a word?

probe: 'nicely', 'to rights', cf. Brix on Pl. Capt. 266.

993. *creduas*. This form finds an analogy in *perduint*; the form in *-uim* also found in Plaut. Roby, § 589.

999 sqq. 'I afraid? PH. Yes, that's true enough, but since you're afraid of nothing and what I say is nothing, tell the story yourself. DEM. Rascal, is he to tell to oblige you? PH. Ho, ho, my fine fellow! you've worked hard for your brother'. He means that Dem. is partly responsible for the *contretemps* by having been such a screw about the money.

recte sane, sc. *loqueris*.

1005. *mi homo*, 'my good man', frequent in Comedy. Cf. Gk. ὦνθρωπε: [possibly ironical, as in Ad. 336 where Canthara addresses Geta.]

di melius duint. The verb is rarely expressed in this phr. which usually appears as *di meliora*, Roby, § 1128.

1010. *mi*, 'elegantier insertum'. Don. A good instance of the Ethical Dative. [Cf. Plaut. Asin. 812 for the complaint of the wife.]

1011. *distaedet*, 'I haven't patience to talk to *him*', cf. Plaut. Amph. 503: for *dis* intensive see Eun. 832 *dispuget*. Roby, § 1926, *disperii*, *differtus*, &c.

1012. *haecine*=*hae*, cf. *haec* often=*hae* in Plautus and Terence, cf. Brix on Plaut. Trin. 390. And. 328, 438, 656. Heaut. 838 *haec*—*poscunt*. Eun. 582.

1014. *culpam meritum*, the subject *eum* is omitted: *meritam* is an obvious correction. See 305 n.

1015. *uerba fiunt mortuo*. Two explanations admissible. (1) 'You are talking to the dead'= *Nausistrata*, though the form is masc. Cf. νεκρῷ μύθους εἰς οὓς λέγεις, a prov. which perhaps arose from calling to the spirit three times after death. Plaut. Poen. 4. 2. 18. Bacch. 519. (2) 'You are pleading for the dead'. *Mortuo*=Chremes. Cf. 943 and 1026.

1016. *tua*—*tuo* objectively used.

1021. 'Why should I be in good humour? I should like to die at once in my misery'. Madame Dacier's 'je veux rompre avec lui pour toujours', though ingenious, hardly agrees with the following lines.

1023. *senex*, a somewhat variable term, as are all Roman terms denoting a particular age; supr. 378 note.

1026. 'Now is the time for all whom it concerns to attend Chremes' funeral'. This is part of the old formula at burials. Lindenbrog quotes L. TITIVS . VIXIT . L. TITIO . EXEQVIAS . IRE . CVI . COMMODVMST . HEM . TEMPVS . EST . OLLVS . DEFERTOR, cf. Plaut. Asin. 910 *ecquis currit pollictorem accersere?...mortuost Demaenetus*.

1027. **sic dabo.** 'That's my style'. Plaut. Pseud. 154, *Hem sic datur, siquis eum seruos spernit.* The parasite triumphs: it is *his* turn now to deal out vengeance.

1028. There are probably two different vbs. **macto**, (1) 'magnify' conn. w. *magnus*; (2) 'injure', 'wound' conn. w. *μάχουμαι* and *mactus*, for which cf. Munro on Lucr. 5. 1339 (*boues Lucae, ferro male mactae*).

After 1028 Dziatzko thinks that a verse has fallen out running somewhat as follows: *Mitte cum animum; nimis irata es in uirum, Nausistrata*; to which Nausistrata's words *infr.* 1031 answer.

1030. **ogganniat.** Plaut. Asin. 422 *quin centiens eadem inperem atque ogganniam* (= 'din').

1033. **minume gentium.** ['not the least in the world.' R.C.J.] A partitive gen. Cf. *ibidem loci, ubicumque terrarum, quouis gentium, &c.*

1042. **quo ore**, 'with what face'. *supr.* 917: Heaut. 700: Soph. Ai. 462 *καὶ ποῖον ὄμμα πατρὶ δηλώσω φανεῖς Τελαμῶνι*;

1043. **immo**, etc. Plaut. Aul. 438: *at ut tu meam sententiam iam noscere possis, | Si ad ianuam huc accesseris, nisi iusso, propius | ego te faciam miserrum mortalis ut sis.*

1047. **discedo**, see 773 *supr.*

1049. **summus**, see note on 35.

1050. **ecastor**, cf. note on *supr.* 319 *eccere*. Roby, Vol. I. p. 398.

1055. **plaudite**, see Hor. A. P. 155 *donec Cantor 'uos plaudite' dicat.* The CANTOR who said the concluding words is designated in MSS. of Plaut. and Ter. by the symbol ω. See Ritschl Proleg. p. xxx. Bentl. to Andr. 981 'Cantor (erat) *Flaccus Claudii filius* (sic!), qui tibiis paribus canebat dextris et sinistris. Ergo cum Actores omnes ex scena exirent; Cantoris erat, depositis ex ore tibiis, *Plaudite* insonare. Ut igitur in ueteribus libris personae aliae notantur, PAM. DAV. CHREM.; ita hic olim CA, pro Cantore scilicet: quae nota cum non intellecta esset, paulatim et compendii causa in proximam ei formam ω degenerauit'. There is however a more plausible theory that as the actors were denoted by letters of the alphabet, the last speaker was marked appropriately by the last letter, ω.



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An asterisk refers to the critical notes: words or forms rejected are enclosed in square brackets.

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